

1036

THE  
EMPERIAL STANDARD  
OF  
Messiah Triumphant ;  
Coming Now in the POWER, and  
KINGDOM of  
HIS FATHER,  
To Reign with his SAINTS on EARTH.

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By R. ROACH, B.D.

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Rev. ix. xv.

*And the Seventh Angel sounded : and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of His Christ ; And He shall Reign for Ever and Ever.*

Isa. ix. xiii.

*And He shall set up an Ensign for the Nations ; and shall Assemble the Outcasts of Israel ; and gather the Disper'd of Judah from the four Corners of the Earth.*

Cant. iii. vi. vi. x. viii. v.

*Who is this that cometh out of the Wilderness, leaning on Her Beloved ; Perfum'd with Myrrh and Frankincense, and with all the Powders of the Merchant ; Fair as the Moon, clear as the Sun, and Terrible as an Army with Banners ?*

11 Esdras vii. xi. xii, xiii.

*Behold the Time shall come that these Tokens that I have told thee shall Come to pass : And the Bride shall Appear ; and She coming forth shall be seen that is now Withdrawn from the Earth. And Whoever is Deliver'd from the Aforesaid Evils shall see My Wonders.*

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L O N D O N :

Printed and Sold by N. Blandford, at the London Gazette, Charing Cross : and to be had at the Sign of the Peruke next the White Rose Inn, in Fleet-Street.

1727

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TO THE  
KINGS, and PRINCES  
Of the EARTH.

*Great and Mighty Potentates,*

 S it is your peculiar Honour to be set in your High Stations as *Representatives* of G O D the Great *Sovereign* of the World, and *King of Kings*; so it is your Greatest Glory and Happiness to be *Like Him*, and Represent Him not only in His Dominion and *Power*, but also in His *Wisdom*, *Goodness* and

A 3                      Univerial

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*Universal Beneficence.* And as Your Example is generally so Prevalent as to form Your Courts and Subjects into Compliance and Imitation, You are hereby render'd more capable of Promoting His Honour, and the Ends of His Government.

And whereas it has pleas'd His Divine Majesty to give forth numerous Signs and Tokens of his nearer *Advent*, both in Grace and Judgment at this Day, and appear more nearly to Interpose by His Conduct and Providence in the Concerns and Interests of the Kings and Kingdoms of the Earth; and this in order to Establish therein the Last Great and *Universal Monarchy* of his Son, according to the Antient Prophesies, in a Kingdom of *Peace* and *Righteousness*: And has also caus'd the *Trumpet* of His Kingdom to be blown in Diverse Nations, thro' Chosen Instruments, to awaken and excite the World to the *Preparation* of His Way: It is His Will and good Pleasure at this Time to Summon and Invite you as His *Vice-Gerents* to attend His Motions,

## DEDICATION. V

Motions, and Concur in His Measures toward the Execution of this His *Eternal Decree*. And particularly in order hereto, and under the powerful Influences of the *Prince of Peace*, so Conspicuous at this Day, you are by Him requir'd to Study, and Promote *Peace* in your several Stations. Whereby your own Kingdoms may not only be *Establish'd*, but become truly Happy and Glorious, as form'd into the Model of, and Reflecting the Glory of *His*: Who comes now in His FATHER's *Power*, with his *Rod of Iron* to Subdue and crush his Enemies; while He Sways among His *Elect Ones* the Golden Scepter of *Grace* and *Love*.

So may Your Subordinate Scepters flourish in your Hands; and the Mighty GOD and Sovereign over All reign with You, and in You; and thro' You, as made *Nursing Fathers*, and *Nursing Mothers* to his Church, Bless the World with all kinds of Blessing, both Spiritual and Temporal, of *Heaven* and of *Earth*, as here Combining.

And

## iv DEDICATION.

And You Great and *Mighty*  
**M O N A R C H**, by Divine Providence Appointed at this Great Juncture to bear Rule over this Nation, which appears the Peculiar *Favorite* of Heaven, and in which the Power and Manifestion of the Kingdom is so far Advanc'd, May You, together with your *Royal Consort* and *Offspring*, become Eminently Bless'd in the Participation thereof: And may your Glorious Designs Prosper in your Hand, and become Effectual both in the *Work*, and also the *Kingdom* of **P E A C E**, to the Happiness both of Your Own, and Distant Nations.



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## THE P R E F A C E.

**H**E Doctrine of a *Middle Advent* of Christ, between his Appearance in Flesh, and his Coming to the *Final Judgment*, is so Plain in Scripture, and has been in this last Age so fully Prov'd by Authors of Greatest Learning and Piety, both of the Church of England and Others; that instead of Repeating or Recapitulating what has been advanc'd to This End, My Design has been rather to Show from the Signs and Extraordinary Appearances of the Times, and also Experiences of the Fore-shooting and Preparatory Powers of the Kingdom of Christ by many in This and Other Nations, that the Expected Times are already Upon us, and the Work of God far Advanc'd among us; tho' the Generality are Insensible of it, and many either not at all Expecting any such Thing at this Day, or still Crying, *Where is the Promise of his Coming?*

This Design has been executed in Part in a Book already Publish'd Intitled, *The Great Crisis*, or,

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*the Mystery of the Times and Seasons Unfolded; Preparative to this Present Work; which enters deeper into the Subject, particularly of the Extraordinary Appearances, Manifestations and Experiences; and descends more to the Practical Part: Thus as after the manner of the Spies of Canaan, bringing Samples of the Fruit of the Good Land to be seen, tasted, and judg'd of.*

It is strange, and even Surprizing to consider how the *Faith* of this *Next Advent* of Christ is neglected, and sunk in the Christian Church; but that indeed Himself has so particularly Foretold us of it: *When I come shall I find Faith on the Earth?* [*i.e.* of this My Coming, and in Preparation to meet Me.] Therefore Himself has Appointed an *Elias Work* to Excite the sinking Faith, and almost Expiring Charity, in Preparation of his Way. The Appearance of which, as that of *John Baptist* before, whom He immediately follow'd, is one of the Greatest Signs of the Nearness of his Own Advent.

The Scripture Prophecy of this Advent, call'd also a [Second] Birth of Christ, as the *Man Child* to Rule the Nations, on which the Cry is, *Now is come Salvation, and Strength, and the Power of our God,* [He coming now in Power of his Father,] and the *KINGDOM of His Christ,* [before Humbled and Crucified,] as *Rev. 12.10.* This is a *Gospel Prophecy* as Plain and Solemn (and that in Concurrence with several others) as the *Prophecy or Prophecies of his First Coming* were under the *Law:* and consequently This is in like manner the *Object* of the *Christian's* Faith, as *That* was of the *Jew's:* Which as it adds to the Wonder of such a Defect of Faith in the Church, so it might justly concur as a Reason why *Christ* should take so Particular Notice of it, and point it out in such a Signal manner. But the *Faith* of the *Primitive Christians* was so strong and

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and lively in this Point, and their Expectation of it so Forward, that St. Paul was instructed in the Spirit to set them right, and Inform them, That *That Day* would not come till there shou'd be a *Falling away* [in the Church,] and the Man of Sin should be Reveal'd, [till Anti-Christ should have had his Appointed, or Limited Time in the Church.]

Many things have concur'd in these Latter Times to damp or extinguish this Faith. To pass by the General Immersion of Christians into the Spirit of this World, and the Supineness of *Pastors* in the various Professions and Parties, at Ease in their present Acquisitions, and Indispos'd to such Inquiries; I shall Single out some of the more Particular Impediments, and *Obstacles* against this Faith.

These are either *Mistaken Tenets* and *Traditions* crept into the Church; or Offences rising from the Impostures and *Delusions* of the Great Enemy. Or from the Defects, Errors, or *Mixtures* of such as have entertain'd the Faith of the Kingdom. Some of these, as here ranking 'em together, I shall touch but briefly, being elsewhere in these Works spoke of more at large.

The *Traditions* are, First, that the *Scripture Canon* is now *Seal'd*, in which the Truth and Nature of the Gospel is sufficiently made manifest; the Rule of Life given, and the Ministry appointed, in Succession to the *Apostles*, to carry on the Work: so there is now no further *Revelation* of the Mind and Will of God in any kind to be expected, nor indeed Needed in the Church.

This is Concluded without Scripture or otherwise sufficient Ground. This *Canon* is indeed *Humanely Seal'd*, viz. by those who undertook to Determin which Books should be allow'd Canonical, and which not. But it follows not hence that

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God has laid any Restraint upon Himself from any further Revelation of his Mind and Will to the Church in After-Ages of it, as He may see Occasion.

But even Within this Scripture Canon, generally Allowed, this Doctrine is contain'd, and the Ground of this Faith, viz. of Christ's Second Birth in the Church and Advent to his Temporal Kingdom is laid; and therein implied that at his Coming a further and more full Revelation of the Mind and Will of God with relation to such a New State will be made to, and in his Church.

That Passage Rev. ult. 18, 19, containing a Denunciation from God against any that shou'd add or take away from the things, contain'd in that Prophecy, is by some allow'd as a Ground of the thus Sealing up all Prophetic Manifestation. But,

Here is to be observ'd First that they *Themselves*, not the *Apostle* (who Restrains it to that Book) applie it to the whole Scripture with such a View.

2dly. We are to consider, What is Adding here and taking away? Adding must surely be Presuming *Without Inspiration*, or by a False one, to Prophecy of these Things; and Taking away, Curtailing or Varying from the Truth of 'em by False Glosses and Interpretations.

3dly. It is said, He that Adds or Takes away; i.e. the Man who so Presumes. It can no way belong to God; nor be suppos'd he herein has bound up Himself from ever giving forth the Revelation of his Will hereafter: or that the Instruments he shall so use shall be Liable to the Curse here Denounc'd. Nay, Several of the *Inspir'd*, After St. John, wrote also of these Things, and gave further Explanation of some of 'em; as may be seen in the Lives of the four Primitive Fathers put out by His Grace the Present *Archbishop of Canterbury*.

Beside neither is the Reason here Assign'd, viz. The Will of God made known, the Rule Given, and the Ministry Appointed, a sufficient Ground for what is infer'd from it; to wit, that no further Prophecy or Revelation is to be expected! All this appear'd in the Constitution of the *Mosaic Law*; notwithstanding which Fresh Manifestations

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festations were afterwards given forth, New Prophets sent explaining and further Opening the Prophecies and Intent of that Law, Exciting and Quickning, or Reproving such as neglected it, or Swerv'd from it; also Accommodating to Particular Circumstances, and Emergencies in the Church; and even to the Occasions of Particular Persons; which was not without its Singular Benefit to the Whole. Nor is the Present State of the Christian Church without Need of such Extraordinary Excitement and Assistance. The Jews also had their Times of Declension and therein Cessation of Prophecy, and Extraordinary Appearances which indeed they Bemoan'd; and this especially under the Second Temple; till it pleas'd God to *Rivive* his Work again in *John Baptist*, in Preparation of the First Coming of Christ: Nor is there any Reason to conclude, that after so long a Declension in the Christian Church and Cessation of its Primitive Powers, He may not do the Like, in Preparation of His Second Coming.

But Secondly, Beside the *Bar* herein put to any further Revelation of the Will of God, the Tradition of the Age goes on, and on the same Ground Excludes and Denies all Extraordinary Motions, Influences and Operations of the *Holy Spirit* in the Church, whether for Public Use or Private. And here it is generally taken for Granted, tho' yet, no where Prov'd, That the *Holy Ghost*, the *Promise* of the Father, in the manner it was Given to the Church, was not an *Absolute Gift*, but sent only for a Particular Time and Occasion; viz. for the Establishing the Doctrine of the Gospel; and so by his Appointment Revok'd again. And thus the Church in these Latter Days lays the Loss or Cessation of the *Charismata*, the Extraordinary Gifts of the Spirir, at *God's Door*; whereas in Truth it ought to be imputed to her *Own Declension* from her Primitive Purity and First Love; and the Prevalence of the Spirit of *Anti-Christ* during his Appointed Time. ¶ Now such, and in such manner as God gave the *Holy Spirit* to his Church, Such must be suppos'd to be the Gift as to *His Intention* in that Donation. And is no *Change of Purpose* in Him, or *Act of Revocation* on his Side.

For however a *Promise* of God may be *Conditional* (which all are not,) and so *Reversible*, The *Gifts* of God

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St. Paul tells us *Rom. 11. 29.*, *are without Repentance, or Change of Mind in Him.* This he shows in the Case of the *Jews* call'd to be his Peculiar People: which Act and Gift of Grace he shows, notwithstanding their Rejection for a Time, yet to remain still in Force, and ev'n to prove Effective at last of their Restoration. I may say how much more shall the *Great Promise* and *Gift* of the *Father* to the Christian Church, notwithstanding its so long and great Cessation therein, as the *Father* comes together with His *Son*, to give Him the Kingdom, and Reign together with Him, convince his Church of His Intent and *Unchangable Purpose* in the Donation of his *Spirit*, by Restoring it to her again in a far higher Degree. I say no more on this Subject here, as elsewhere speaking to it more at large.

3dly. It is by Others, not so straitly bound up, concluded, That, if there be any *Extraordinary Message* from God in these Days, it must be Attested by outward *Miracles*: which is presently call'd for, or the *Messengers* look'd upon as *Enthusiasts*, or *Impostors*: whereas many of the *Ancient Prophets* had no such Attestation to their's. Nay *John the Baptist* Himself, as it is said of him, *Did no Miracle*, yet all that he Declar'd was true, and His Commission the *Greatest of All* that were sent before him. Why then in the *Preparatory or third Elias Ministrations* Fore-running the Blessed Kingdom, shou'd Miracle be so strictly call'd for, and the Truth of the Witnesses to, or *Messengers* of it be put upon the Foot only of such a Confirmation? However on account of *Christ's* now Coming in his *Father's Power*, who wrought all the Miracles in *Him*, several Instances of this kind also have appear'd in this our Age, some Private among the Waiters for the Kingdom for *Their Encouragement*, and Others Public and Publickly Attested for a more General Excitement of Faith, and for Warning to the World.

The reason of such Restraint of Confirmation by *Miracle* in the *Preparatory Dispensations*, is, to excite a more *Generous and Rewardable Faith* in such as are Capable of it; whereas That which arises only from *Outward and Sensible Demonstration* is less Accepted and *Bless'd*: as Christ said to the still call'd *Unbelieving Apostle*, *thou Believest,*

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*Believest because thou hast seen; but Blessed are they that have not seen, and yet have Believed.*

Accordingly here in the Preparation of the Kingdom God gives first All the Motives of Credibility to the Wise in Heart from the Signs of the times, Awakening Providences, in Grace and Judgment, Cries and Testimonies, and Trumpets waxing louder and louder, and Appearances of the Dawn of the Blessed Day, plainer and clearer; whereby the First-Fruits of Faith are Gather'd, and consign'd to the First and highest Favours, before the last Demonstration by Course of Miracle appears, by which the Multitude, the otherwise Blind and Unbelieving, are to be brought in.

There is another Particular Motive of Faith, and Sign of the Nearness of the Time of the End, more especially to the Wise and Judicious, which preceeds the Demonstration by Course of Miracle; and which was some Years since call'd for by one of the greatest Divines of the Age. I Require not *Miracles*, says he, for Proof of the Kingdom of Christ at Hand; but show Me the *Manifestation of the Mystery*: well knowing that at the Time of the End, or *Finishing of the Mystery*, was to come forth the *Manifestation of it in the Church*: In which Kind it is hop'd what in This and the Preceeding Work has been Offer'd, on the Subject of the *Wisdom of God* as Conducting the Church thro' its several Ages or Periods, and Particularly in *This* the Manifestation of the Holy Unity in Trinity, may appear Instances not Undeserving the Consideration and Regard of the Wise and Learned of the Age.

Another great Offence and Prejudice to the Faith of the Kingdom is the many Impostures, Delusions, and False Prophesies contriv'd and propagated by the Malice of the Great Enemy to darken the Light, Forestop the true Spirit of Prophecy, and baffle the Testimonies of the *Witnesses* in their Day; by Perplexing, and raising Doubts and Scruples, and *False Conclusions* in the Minds of Men.

But this is no just Ground of Prejudice against the true Inspiration of the *Holy Spirit*; (which our Church teaches us daily to pray for;) nor is there any Argument from the Counterfeit against the *true Thing* it self. The true Spirit of Christ is Strongest, (which the Offended in this

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Point seem not sufficiently to attend to;) and its Power and Conquest of its Opposite, as breaking thro' and Scattering the Darkness of it, as its *Foil*, is hereby but the more Illustrated. And to this End *Anti-Christ* is permitted his Time, to try his Strength; as also to exercise and prove the Stedfastness, Wisdom and *Spiritual Discerning* of the Children of Light. And further, this is no more than what was to be expected, and what Christ himself has prophesied of: so that instead of a just Cause of Offence, it is rather a *Sign of the Times*; and the more such False Prophesies and Delusions Abound, 'tis a Greater Argument of the Nearness of Christ's Coming.

A yet further Obstacle to this Faith, and Cause of Offence to many, is, the Defects, Errors, and Mixtures found in some Good and pious Persons who have entertain'd it; among whom several in their over-forward and imprudent Zeal, and giving way to their Own Imagination, have run before their Time and without their *Commission*, and given a *False Alarm* to the World. And even some who have had some Little Beginnings of the Extraordinary Manifestations for their Own private Use, have laid hold of them in their Imagination, and by being too much Elevated in Spirit thereby have given the Enemy the Opportunity of sowing his Tares, and hurrying them on publickly to Expose both themselves and the Cause they wou'd maintain. This Case also, as in degree allied to the Former, is in like manner to be judg'd of, as rather a Sign of the Times, and Argument of *Confirmation* of the Faith than of Offence and Prejudice against it. And I have been Inform'd by a Native of Germany that numerous Instances of this kind have happen'd there, and are thus look'd upon by the Wise and Pious of that Nation.

It may be added, That even the Counterfeits, the False Cries and Alarms concerning the Kingdom of Christ are not without some Good Effect; the Wisdom of God still Over-ruling the Enemy, and bringing Good out of Evil; as hereby the too neglected Subject has been as it were thrust to the Minds, and into the Mouths of Mankind; whereby many Negligent of it, tho' otherwise Sincere and Well-Dispos'd have been pur upon the Inquiry and Examination into it: and where That is done the Subject itself has Light and Beauty enough in it to lure them on.

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It is highly Needful here to mention, and Obviate the Great Prejudice to the Faith of, and *Bar* set up against the Kingdom of Christ, as here spoken of, by an Unhappily *Mistaken*, tho' otherwise a very Pious and Learned Man; whose Authority has led many, and that particularly among the *Clergy*, into Error on this Great Subject. This is *Doctor Hammond*; who in his *Annotations* upon the *Revelation*, represents the *Millenium* as already *Past*, and the *Prophecy* of it *Fulfil'd* in and from the Time of *Constantine the Great*. Also Who in his Discourse, before his *Annotations on the New Testament in General*, against *New Lights*, thro' his Zeal against the *False* condemns All in the Gross, without Distinction; and shuts the Door, in another manner, against the Kingdom of Christ, by putting a *Bar* against the *Return* of his Spirit to the Church. But having elsewhere spoke of this Point I shall here only consider That of the Thousand Years Reign of Christ suppos'd to be already *Past*.

Now that this Prophecy was not fulfill'd in the Reign of *Constantine*, and Times succeeding it, may be *Evinc'd* from the following Arguments.

1<sup>st</sup>. In the Temporal Kingdom of Christ the Glory of the *Spiritual* Part of Religion chiefly appears, and Out-shines all the External Glory of the Temporal Blessings which follows it as its Shadow. But in these Times with the *Temporal* as then given, the *Spiritual Glory Declin'd*. The Outer Church here went into the *Wilderness of the World*, or State of Tryal and Temptation; and its *Inward Court*, viz. of the more *Spiritual Christians*, with the *Remainders* of the Extraordinary Powers and Influences of the *Spirit*, which by the *Outward* began to be Denied, and Persecuted, Retir'd into the *Spiritual Wilderness*, as Apart from the *World*, there to be still fed with the *Heavenly Manna*. And the *Outward Visible Church* in this State sunk still lower and lower from its Primitive Purity.

2<sup>dly</sup>. The *Millennial Kingdom* is a Kingdom as of strictest *Righteousness*, so of the most perfect *Peace*, both *Outwardly* and *Inwardly*. But here with *Peace* from *Outward Persecution* given to the Church the *Peace* within it was taken away; As is Evident from the numerous violent

violent Contentions, Disputes and Controversies at that Time springing in the Church ; Bishops against Bishops, Persecuting, Anathematizing, and Excommunicating one another, and often without sufficient Cause ; as also from the many and prevailing Heresies breaking forth in those Times ; and these where getting into Power Persecuting the Orthodox. How unlike this to the Blessed State describ'd by the Prophets both of the Old and New Testament, in which the *Lyon shall lie down with the Lamb, and Nothing hurt or Destroy in the Holy Mountain of the Lord : And All be taught of God from the Least to the Greatest.*

3ly. Another Argument against the Prophecy's being fulfil'd in those Times, is, the *Check of St. Paul*, before-mention'd, to the Over-forward Expectation of it among the First Christians; declaring, that That Day was not to come till there should first be a *Falling away*, and the *Man of Sin be Reveald*: Neither of which could be said to have been before Constantines Time. For the Abatement or Declension of the First Love charg'd by Christ on the Church of Ephesus, cannot be interpreted a *Falling away* from Him. And tho' Anti-Christ was secretly working before in the Church, he was not in those Times *Reveal'd*, or come to his Power and *Kingdom* in the Church. And in Truth the Beginning of His Appearance in it, in order thereto, was in *these very Times*, and that chiefly in the *Arrian Heresy*; which Denying the *Divinity of Christ* struck at the very Foundation of Christianity; and which in these Times went on and prevail'd till it Over-spread the *Eastern Church*; whence at last the very *Name of Christ and His Religion* was Extinguish'd therein, and *Anti-Christ sat Triumphant* (here now, without the Church of Christ) in a Church and Religion of his Own, and all in the *Spirit of this World*.

And further, from these Times *Anti-Christ* in a more Secret way went on *Within the Church, the Western*, to Erect his own Kingdom therein, under Disguise and outward Pretence of the Kingdom of Christ. And this has actually prov'd the *Revelation of the Man of Sin* in the Church, and *Sitting in the House of God*; as he does to this very Day: and remains preparing for his *Last great Effort*

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Effort against the Kingdom of Christ, to be Destroy'd by the immediate Breath of the Lord, and the Brightness of His Appearing.

The Millenary then proceeding from the Time of Constantine being shown to be Incompatible with, and no way Applicable to the Millenial Kingdom of Christ, tho' in the Beginning of it, on account of its outward Peace and Temporal Grandeur, allow'd to be a Little Prelude to, or Figure of it; and no other Time Since, (for Before there is not Time enough) pretended by any, or capable of such Pretence, to Answer this Glorious Prophecy; it remains that the Fulfilling of it, or the Millenial Kingdom of Christ in a State of Righteousness, and Peace Accompanied with Temporal Blessing and Glory, and as the Grand Sabbath of the World, is yet to Come.

The Last Offence or Occasion of Prejudice to the Faith here spoke of, and indeed the most Excusable, and least Deserving to be made such, as springing from a good Intention, and Zeal for the Service of the Kingdom, is, the Mistakes or Errors of the Calculators of the Times, and Prophetic Numbers; by some made an Argument against it, and by others of Doubting, or Deferring the Expectation of it. Yet these consider'd as False Alarms have, serv'd to Excite the Remembrance of, and put many upon Inquiry into the Prophecy it self; surely to be Accomplish'd in its Proper Time. And, as, *In Magnis ausisse sat est,* they are rather to be commended in their great and difficult Attempt; wherein often what they have truly advanc'd on the Subject far Out-ballances what they have come short in. Nay several of these as the Light of the Day shall further Spring may be found not so much out in their Calculations or Lines of Time, as in their Expectation of what shou'd appear as the immediate Product of 'em.

The Cause of such Defeat in Point of Expectation has proceeded chiefly from some Mistakes concerning the Appearance of the Kingdom.

As First, They have generally expected too much at First, as some Great and Public Appearance, which shou'd be taken Notice of by all: whereas the Kingdom rises and grows on according to our Saviour's Comparison, like a Grain of Mustard Seed, from the Least to the Greatest; and has its Time and Course of its Extraordinary Powers

First

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First in the *Souls* of the Elect hereto, before and in Order to their Manifestation Outwardly.

2. The *Outward* Manifestation of its Advance and Procedure is Gradual also, and has its various *Steps* and Remarkable *Periods*; which in the Wisdom of God the Prophetic Numbers may variously point to; and so One be taken for Another; and the Products of the Latter be expected under the Former. For such *Distinction* of the Blessed Times expected, Daniel Himself whose Talent lay so deep in the Mystery of the Times and Numbers, has laid the Ground; Ch. ult. 11, 12. where after having set his Great Time of *a thousand, two hundred and ninety Days*, he adds *Blessed is he that cometh to the thousand, three hundred, and five and thirty Days*. So in Christ's First Coming there was Distinguish'd, the Time of his Birth; the Time of John Baptist's Preaching; which is call'd Mark 1. 1. The Beginning of the Gospel of Jesus Christ; and the Descent of the Holy Ghost, upon his Resurrection, for Constitution and Foundation of the Church: to which the Preceeding Courses were a Preparation. And in like manner in the Advance and Progress of the Triumphant Kingdom there are Courses of Preparation both in Judgment and in Grace, and which may, with different respects, be call'd *Beginnings*: and as in order to the Building of the Temple in Solomon's Day, (a Figure of this,) the Stones may here also be *prepar'd apart*, without Noise, till the Time comes for their bringing forth and being adapted into the Building.

3. Another Mistake has been their looking out for the Judgment upon Anti-Christ *A broad*, viz. at *Rome*; not aware that the Judgment Work Begins at the *House of God*; and here in the purest Protestant Churches, to purge out what of the Spirit of Anti-Christ is found amongst Them, and prepare them for the great Blessing at Hand. Whereby their Eye and Expectation of the Product of such Time or Course being set so far off, *A broad*, they have Over-look'd what has truely, and even conspicuously, appear'd of that kind *at Home*.

I shall here take Notice in Particular of One eminent and laborious *Calculator*, whose Time fixt with Probability

lity of Argument from the Niceness of his Computations, and with much Assurance on his Side of the Truth of them, rais'd a great Expectation ; and on the Defeat of it Great Offence, and Prejudice in many. This was Mr. Beverly fixing the Year 1697. in which several other Persons of Note and Learning Concur'd with him; Tho' yet, notwithstanding all this Defeat of Expectation, upon a just Review with regard to the gradual Procedure of the Kingdom, and to the Day first of smaller Things (in Comparison only so,) this will appear to have been a very Remarkable Time, and a just Epocha in its kind, *viz.* of the going forth of the Kingdom Power in its *Baptist* or Preparation Work. This Year then was render'd Signal by the breaking forth of a Public Testimony to the *Kingdom of Christ*, (in the *Metropolis* of this Nation,) and to the Powers of it Inwardly *Experienc'd*, and with open Declaration of an *Impulse* and *Commission* therefrom to Proclaim and Warn the World of the Kingdom *at Hand*. And this not by a set of Obscure Persons, but such chiefly as were of Note and Station in the World; also of Learning, and of known Integrity : *viz.* The *Philadelphian Society*; succeeding the Rougher Testimonies in the Judgment-Work, and breaking thro' it in the Meek and gentle Spirit of the *Gospel*, and with the *Message* of *Grace, Peace, and Love*.

'Tis also Observble that this Public Testimony appear'd in the *Calm* of the Times, and was Accompanied with the general *Peace* of *Christendom*, Concluded that Year : which as it continued to, and enter'd into the succeeding, and now Current Century, (of how great Import and Consideration with Respect to the Kingdom Time will show,) may be Interpreted the Impression of *Peace* and *Sabbatic Influence* upon it in its first Procedure. Up on the Appearance of this Testimony Mr. B. desir'd, and had a Conference with the *Society*: in which they speaking of the Kingdom First in *Spirit*, and Inward Power ; and not expecting the great things which he did, at that Time, and so nothing being found to Answer His Scheme of Things, he concluded Over-hastily against His Own Line of Time: and Alter'd it to 1700. In which yet Nothing appear'd but the *Continuation* of the Public Testimony to Kingdom by the said *Society*. From which small Beginning the further Progress and Appearances may yet show

show His Calculation to have been *Just* and True. His particular Day also in the Year --97, set for some more than Ordinary Appearance in Relation to the Kingdom of Christ, was in a lower degree also render'd *Signal*, by the *Address* and *Declaration* of that Society, directed to the *Archbishops, Bishops, and Clergy of the Church of England* in general, in *Testimony* also to the *Kingdom*, and the *Inward Powers* thereof experienc'd by many, being given in on that Day, to the then *Archbishop of Canterbury*, Dr. *Tenison*.

Further, As the Circles of Time, in the Progress of the *Kingdom Powers* (*Preparatory*,) contract still towards the *Central Fulness of Time* for its breaking forth in the *Place Appointed* for it, which has in the preceeding Work been shown to be *Great-Britain*, as the *Chosen Nation* of this Day, and its *Metropolis* as the *Jerusalem of Christendom*, in *Contradistinction* to the *Mystical Babylon*: on this account other *Remarkable Times* also in this *Progress*, *Indicated* by external Appearances and Revolutions in Church or State, may have been as *Epochas* of the lesser kind before spoken of; and been taken also for the *Central Fulness* it self. As for Instance, the Time of *Queen Anne's Peace* as in a *Twilight* of the Day of Outward Peace, and given *Imperfectly* as with Reluctance in and thro' a Course of the Judgment Work so far yeilding thereto, and this *Amended* and *Confirm'd* in the After-Course or Revolution of Grace Indicated by *King George the First's Accession to the Crown*; This, as an *Auroral Dawn* to the Day of Peace, at least as to this Nation, may also not without Ground be look'd upon as an *Epocha* of this kind.

What this present *Revival* of the Formerly Rejected Testimony to the Kingdom of Christ, the First Part in the *Great Crisis* publish'd in the *Last Period* of *King George the First's Reign*, and this Latter in the *First* of His present Majesty *King George the Second*, may Indicate or Denote of this kind, and what may be the Further Product of this also *Remarkable Time*, must be left to Observation.

It remains to advertise the Reader concerning the Times of Concerting, and Publishing these two Works, on some account needful. A Preparation in some Parts of the Imperial Standard having been before made, it was set about in order for Publication in the Beginning of the Year

Year 1722-3. and the greatest Part of it, viz. almost to the End of the *Elucidation of the Times*, First Printed off. Which last Subject, as a Descent to Particulars therein appear'd needful, proving too large to be pursued in the Work then in Hand, a Stop was put for some Time to that Work; and the *Great Crisis*, in which the Signs and Appearances of the *Times* are particularly consider'd, was concerted to be publish'd first. This was begun both in compiling, and Printing in the Year 1725. as the Title Page bears Date; but not Publish'd till the Beginning of 1727. After which this Present Work of the *Imperial Standard* was taken in hand again; the Conclusion put to the *General Elucidation of the Times*, the Discourse of *God in Unity and Trinity* written, and the *Explanatory Index*, and last of all this Preface to the Reader added. By the account of which different *Times* thus given some Passages may be adjusted bearing relation to *Times* or *Years* therein mention'd from the Time of Writing. It may be also seen how some Things in the Parts first written, which were less fully represented, as being Discover'd but in degree, are in the After-written Parts exhibited more distinctly and fully.

As to the *Scheme of Faith*, and also the *Love-Conquest*, they may perhaps be thought to be rather too long. But as they were Concerted, the One for the Encouragement and Animation of the Spiritual Warriors under their great and long Conflicts; the Other for Maintaining the Spirit of Meekness, Forbearance, Brotherly Love and Charity in *Times* of the greatest Temptations to the contrary; also as these are the Two Principal Graces in the Exercise of which the Conquest and Kingdom is to be obtain'd, and theretofore against which the greatest Efforts of the Enemy are made, it was needful to lay a Foundation for 'em as large and strong, and bring as many and Powerful Motives to the Practice of 'em as possible. They are also Divided into Chapters, so that they may be read One or more, as Persons are found Dispos'd, or as they may be Needful, and Helpful to Persons in their *Times* of Temptation.

Lastly, The *Explanatory Index* at the the End, gives not only the Signification of the Words or Terms, but also the Nature and Circumstances of the Things themselves; and is Digested in such an Order of Dependence

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dence as may best represent them and the Use to be made of 'em; and so as to give a little Epitome of the Scheme at large: which if any shall choose to run over before-hand it may render these Works, (and other Writings of this kind, as also of the Deeper Philosophy of Nature,) more Easy and Pleasant. To which is added a short *Alphabetical Index*, to be recur'd to as Occasion may require.

Reader, If thou find Benefit from these Labours, and Works wrought out thro' the Heat and Burden of rhe Day, and the Utmost Oppositions of the Enemy of the Kingdom, to the End that Others may come to the Knowledge and Blessing of it at an Easier Rate; Give Thanks to the Fountain of all Truth and Goodness: by Attendance on Which thou maist come to have the Spring Open in *Thy self*, and Injoy it as *Thy Own*.

THE



THE  
INTRODUCTORY PART:  
OR, THE  
PREPARATION  
OF THE  
Way of the KINGDOM.



AFTER so many Cries of *Lo here*, and *Lo there*, in relation to the first Foot-steps or Appearances of the Blessed Kingdom; and after so many *Baffles* of Interpretation and Prediction among the Interpreters of Prophetic Times and Numbers, both in the Spiritual and Rational Way; and after so many *Riddles* of Providence, both in the Sphere of Grace and Judgment, that have appeared in these our Days, it is hoped, that what is here offered to the World; will give Evidence of something *real* and *solid* in this great Point; and that God has indeed begun to set his Hand to the Great Work, for Preparation and Introduction of the Age of *Peace*, and the expected KINGDOM of his Son; according to the *Oath* of his Father, to give him *the utmost ends of the earth for his inheritance.*

2      *The Introductory Part.*

The Times and Seasons, and the Order of the Ages, are in the Father's Power and Appointment ; which he conducts by his divine Wisdom, and reserves to himself, or manifests, according to his divine Pleasure. Of this our Lord informed his too inquisitive Disciples, telling them, *It was not for them to know the times and seasons* ; it being indeed their Business wholly to mind the great Concern of the then present Day, or Fulness of Time in which he the Messiah appeared among them. Nevertheless, after his Ascension and Glorification with his Father, he gave forth from Him, and with him, Indications of the Times and future Events in the succeeding Periods of the Church, in mystick Numbers, and prophetick Emblems, for the Use of After-Ages ; and gave not only Liberty but Excitement to the wise in Heart, to inquire into them : *Let him that hath understanding count, &c. Rev. 13. 15.* Accordingly, however the Wisdom of the World may censure such Inquirers, 'tis not to be doubted but that all who have done it upon this Encouragement, according to their Talent, have made some Advance toward the right understanding of these prophetick Schemes ; and have partook of the Blessing so peculiarly annexed to the Readers and Inquirers into this Gospel Prophecy. Nor is it to be doubted, but that they were given with an Intent that they should be found out in the Latter Days, as the great Scenes of the Victory and Kingdom of Christ, there display'd, come off to their Accomplishment. And it may, not without Ground, be expected, that God should appoint and inspire some Persons with Wisdom to explain the Emblems, and calculate the Numbers, and justly indicate the Times, in order to excite the Faith, and accelerate the Preparation of the Church to meet her Lord. What therefore has been advanced of this kind in this latter Age, is not to be neglected ; since, notwithstanding some small Differences of sooner or later, all Interpreters agree to fix the Appearances of the Kingdom Powers, about these Times, and have concurred in a general Alarm and Warning to this Age. And it is to be considered, that as there are different Appearances of God to this End ; as of the Judgment-Work Preparatory, of his preparatory Powers in Grace and Love, and therein the Sack-cloth Testimony of the Witnesses ; and again, their Resurrection Testimony, and the actual Commencement of the Kingdom of Christ, and thence preceding to the grand ~~center~~ or other Feast of the Full Harvest ; so there

may

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may be different Calculations answering to these different Appearances.

Indeed whoever considers the degenerate and broken State of the Christian Church as it now appears to View, will be apt to think it far enough, yea, at the utmost Distance from such a State as is here spoken of: But it is to be considered again, that the Kingdom comes first to the *Few Called*, and Chosen, and Faithful; who have held fast what was at first received, even the living Powers and Spirit of Primitive Christianity; who are as the few Righteous, for whose Sake the City is spared. It has been observed and lamented among the several Religious Forms of this Nation, That there is a great *Recess* even of the ordinary Presence, and usual Comforts of the Holy Spirit from among them; and, it may be added, a contrary Spirit too much prevailing. This is the preparatory Work of *Justice* and Judgment in Spirit upon them; as standing more outward in the Circumference, while the Spirit of Gospel Grace retires chiefly to the Centre, to concur with the fresh descending Powers preparatory of the Kingdom, to excite and animate to the holy War against *Antichrist*, in his more spiritual Appearances, and to form the Living Stones prepared apart, in order to become the Chief Pillars and First-Fruits of the Kingdom; till from the Centre the mighty Powers thereof shall break forth and spread from *East to West*, and proceed to New-create upon the *Chaos* of Confusion. There is not any of the visible Forms of this Day, in which the Spirit of *Antichrist* has not some Part or Hold, and even Degree of Intrenchment, and that unheeded, and not watch'd or war'd against; the *withholding* of their Sight being there, chiefly, where the God and Spirit of this World creeps in; on the one hand, in an exalted and over-weaning *Opinion* of their own Constitution; on the other, in a too great Indulgence to the Prone-ness of corrupt Nature, in regard to the *worldly Benefits* and *Advantages* which are to be reaped under it. And so each Party set up themselves as the only Primitive and Aposto-lical, and would have all other Forms bow to them: And this is adher'd to every where with such Obstinacy, that every Avenue towards Reconciliation, all Possibility of Union, appears wholly precluded.

Yet, more unhappily, the Generality of the Christian Churches deny and exclude from themselves the Primitive Christian *Spirit*; and oppose with utmost Vehemence and

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Contempt,

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Contempt, as *Enthusiasm*, or Satanical Suggestion; any Thing of *Extraordinary Operation* of the Spirit at this Day; in the Place of which, the *Pastors* of such Churches have advanced their own acquired or natural Talents of humane Learning and Wisdom; which, as the Wisdom of this World, are generally found inclining and warping to it; and too often *Intrenching* upon, and *Postponing* even that general Influence and Operation of the Spirit of God which they yet own: At whose Hands therefore, rather than of their poor deluded Flocks, the Justice of God will require for the Divisions of the Christian Church, and the Decay of Christian Piety and Practice therein.

Now if God founded the Christian Church, and taught it at first by the Extraordinary Power of his Spirit; and the Churches in after Times are found destitute of those Powers; either they in their Degeneracy have *lost* 'em; or God in his own Will and Intention, after the Church was settled, *took* 'em back again, and left the Church to be governed by the Wisdom and Learning of its succeeding Pastors, under the ordinary Operation and Superintendency of the Spirit of Christ. This is the common Cry of the Churches of this latter Day; whereby they justify themselves, and lay the Matter wholly at God's Door. But this must here be more closely examined into.

First then in general: God's usual Method of Converse and Communication with the *Patriarchs* of old, and with the Church of the *Jews*, being in the extraordinary Way of Vision, Voice, prophetick Impulse, &c. the Cessation or Interruption hereof in the Church, is always represented as a *Sign* of its being in a degenerate, forsaken, or apostate State: So *Sam.* iii. 1. (in the Time of *Eli* and his wicked Sons,) *And the word of the Lord was precious in those days; there was no open vision.* So *Ezek.* vii. 23. *The Land is full of bloody crimes, the city is full of violence.* And ver. 26. *Mischief shall come upon mischief, and rumour upon rumour.* Then shall they seek a *Vision* of the prophet; but the *Law* shall perish from the priest, and counsel from the ancients. In the *Ixxiv Psalm*, ver. 9. (the Prophet complaining of the Desolation of the Sanctuary,) *We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.* Again, *Her gates are sunk into the ground;* — *her kings and princes are among the Gentiles; the law is no more; her prophets find no vision.* And lastly, *Prov. xxix. 18. Where there is no vision, the people perish.* From all which there is Ground

Ground at least to put the Christian Churches, entirely destitute of this Manner of Converse with God, upon the serious Consideration of their present State.

But more particularly : Consider with what Solemnity the *Holy Ghost* was prophesied of in the *Old Testament*; was declared of, and pray'd for, and promised by Christ in the *New*; as the great *Gift*, the *Promise* of the *Father* to the *Church*, and with a *new Name*, viz. *the Comforter*, peculiar to his *Gospel Influences* and *Operations*, as concurring in the *Redeeming Grace* and *Love* with *Jesus Christ* the *Mediator of the New Covenant*. Consider the great *Solemnity* and glorious Powers of its *Descent* upon the *Apostles*, at *Pentecost*; and then consider, if it be not incongruous to think, that this so peculiar Promise and *Gift* of the *Eternal Father*, was not yet *absolutely* given to the *Church*; but only to assist her in her first Settlement, and then to be taken by the *Father* back again to himself. Such an Assertion need to be indeed well grounded, and clearly evinced from the Word of God, lest otherwise we prove guilty of the greatest Rashness and Presumption, in referring that to the Intent and *Will* of God, which is the Effect of our *Degeneracy* from that pure and primitive Christianity in which the *Church of Christ* was founded.

Yet what shall we say? There is not either in the Prophesies of this *Gift*, in Christ's Declarations of it, nor at the actual Descent and Donation, or any where in the *Holy Writings*, any Intimation, any Colour or Umbrage to think of this otherwise than as a *free* and absolute *Gift* of the *Eternal Father* to the *Church*. Nay, it must be affirmed, because it is visible to every one that reads, that the *Scriptures* evidently and undeniably prove, That it was an absolute *Gift*; and such as to which every *Christian*, in every Age of the *Church*, has an indubitable Right. See then but the *Holy Spirit's* own Declaration in this Case, immediately upon its Descent, in St. Peter's Sermon, *Acta* ii. where he tells the *Jews*, ver. 16. *This is that which was spoken of by the Prophet Joel, (viz.) And it shall come to pass in the latter days, saith the Lord, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream Dreams. And upon my servants, upon my handmaids will I pour out of my Spirit in those days, and they shall prophecy.* Now, lest any should think this was the whole Accomplishment of that Prophecy, whereas as St. Peter only says;

*This is that which was spoken of, the Spirit further declares;* ver. 39. *For the promise [forecited from Joel of these extraordinary Operations of the Spirit] is to you and to your children, and to them that are afar off, and to as many as the Lord our God shall call:* Which last Clause must necessarily determine it to After-Ages, and Succession of Time as long as the Gospel lasts, and there are any Persons to be called into the Faith of it. And if this be true, then the Promise of the Father, or the Spirit, as here described in its Extraordinary Operations, in such Degree or Measure as God shall think fit to impart it, is the Right of every Christian: And if any have it not, he must not lay any Blame on God; but know his own Shortness, and Declension from the true and primitive Christianity. Further,

As the Christians Right is here proved from the *Absolute-ness* of the Gift in the Intention of the Giver, so it is elsewhere proved from the Ends for which it was given, Eph. iv. 11, 12. *And he gave some apostles, some prophets, some evangelists, some pastors, some teachers, (all extraordinarily inspired) for the Perfecting the saints, for the work of the Ministry, and for the Edifying the Body of Christ:* Ends as needful to be obtained in all Times of the Church, as at first; yea, rather more needing the extraordinary Operations appointed for the obtaining of 'em, under this great *Declension* of the Church and Prevalency of the Power of Antichrist, than ever before; and in Truth too generally not obtain'd, or very imperfectly for want of 'em.

Hence it will appear, that the *Rational* or *Literal* Christian, or Christian Churches, which own no more than the General and ordinary Concurrence and Operation of God's Spirit, are gone backwards, with relation to the Presence and Act of God among them; and sunk far lower than the Dispensation of the Law, under which the Extraordinary Powers were possessed; and are found only under that General Influence and Operation of the Spirit which is common to all Mankind; and which here reaches the merely *rational* Christian only in and through the Light of Nature, or after the Manner of the Spirit's Superintendency over, and Influence of the Moral World. The Light of Nature when pure and *unmix'd*, is indeed, within its Sphere and Reach, a Reflexion of the *Heavenly* Light, and of Eternal Truth; tho' even here, dim and scanty: But as passing thro' the Faculty of humane Reason, in its Act and Operation under the fallen State, it is found mixed and blended

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blended with *false Light*; and the Understanding of Man deluded with the specious Pretext of Truth, by the Spirit of this World, blinded by the God of it, and bias'd by the Will, and its corrupt Inclinations, is subject to frequent Error and Misconduct. And here Reason oft degenerates into *Carnal Reason*; and the Wisdom of Man, becomes earthly, sensual, and devilish. In this Sphere then, the heavenly Light and Influences of the Spirit, as less powerful and from a greater Distance, are often perverted, *resisted*, and quenched; and need enough appears of a more direct and *immediate Light*, and a more full and perfect *Manner* and higher *Degree* of the Spirit's Act and Aid: Which appears promised in the *Old Testament*, and performed in the *New*, in a Degree and Manner far beyond what was given to the *Gentile* under the Law of Nature, or the *Jew* under the Law of *Moses*.

Yet plainer and further: The Faculty of *Reasoning* is to be distinguished from the superior *Intellectual Part*; which is, in its Nature, rather passively *conceptive* of divine Light, from the Fountain of it, than actively *deductive* and inventive of it: Which latter is the Effect of the Curse; as obtaining Knowledge and Wisdom, the Food of the Soul, in the *Sweat of its Brows*; in like Manner as the outward Bread was to be obtained for Sustenance of the Body. Man was created a little lower than the Angels. They receive the divine Light by *Intuition*, as having the whole Field of Truth before them: Man, in his lower State, was to receive it in an inferior Degree; but of the same Kind; *intuitively* also, but *in Part*; as the divine Light should gradually communicate itself to the Soul: Whereby it was at last to rise into the full intuitive State, after the Manner of the *Angels*. This Communication was to be to the superior *Intellectual Part*, as nearest to God, and in its Nature adapted for Converse with *Heaven*; as the lower or rational Faculty is (according the present State of fallen Nature, and its own Situation and Inclination) adapted to Matters of this *outward Principle*, and which come within the Sphere of Natural Light, or divine Things, consider'd *naturally*, not *spiritually*; which the *natural Man*, or the Faculty of humane Reason, of it self, (even in Persons sober, moral, and religiously inclined,) can never reach. Nor yet, had Man stood, and preserved his superior *Intellectual Faculty* and Eye open for superior Converse, had the rational Faculty ever been awaken'd into a

distinct Life and Act ; but remained comprehended in the Superior Intellectual, as we commonly conceive the *Animal* and *Vegetative* Soul to be in the *Rational*. But now under the fain State, in the *Sleep* and *Torpor* of the superior Faculty, the Inferior is got up into the Place of the Superior, and acts there according to its own Nature; yea acts upon *divine* Subjects and *revealed* Truths, in the same Manner as the sober Heathen did upon moral and divine Subjects; yea, often presumes, and determines in spiritual Matters beyond its Capacity, and against the Spirit itself, and maintains an Opposition and *Enmity* to the spiritual Man and spiritual Religion ; and would keep it still low, and literal, and external, as more inclining to the *Body* of it, than the Soul and Spirit.

This Degradation of the Intellectual Faculty, the blinding of its Eye, and shutting up its Inward Senses adapted for Converse with heavenly Objects, was in part relieved by God's Condescension to the divinely inspired, both of the *Old* and *New Testament*. And whoever hope for the Recovery of this Power and divine Converse, must bring their Active Power of the ratiocinative Faculty into a *Resignation* and *Stilness*; that the *Light* of God may reach the *Eye* of their *superior* Faculty, the *Voice* of God be heard by the *Inward Ear*, and all the spiritual *Senses* belonging to the New Man be *opened*, and entertained by the blessed Influence and Operations of the holy *Spirit*, i. e. in the Extraordinary Way of which we speak.

If then the *Spirit* was thus given at first to the Christian Church, as a vital *Principle* and *Regent Power* peculiar to the *Gospel Ministrations*; where That is lost, it must follow, that the Root, the Sap, the Life, the *genuine Spirit* of the *Gospel* is *lost*: And Churches in which it is lost, and not only so but denied to be the Right and Privilege of the Members of Christ; and persecuted, or else contemptuously rejected where it is found, cannot be look'd on otherwife than *Gentile* or *Christo-paganizing* in the *Eye* of the Great *Founder* of the Church; which as he founded at first upon a Rock, out of which flow'd a fresh Spring of living Waters; so he has contributed nothing since by any *Act* of his own to stop it up again.

Let not any of the Churches take Offence at this earnest Remonstrance, in a Point of so near and high Concern to 'em all: For assuredly This, as it is the most Fundamental Error, will be found the *prime Article* inquired into at the

*Grand*

Grand Visitation by the Bishop of all Souls. They have only this last Refort and Remedy of their Case, here as earnestly recommended to 'em, viz. In Time to see and acknowledge their defective and barren State, and to haste and kindle their Lamps again at the holy Flame of the Returning Spirit in the Powers of the Gospel Triumphant; which will exempt 'em from the Work of Judgment attending it, and the purging Fire that kindles every where upon the Superstructures of Hay and Stubble, the Works and Inventions of Men.

What then, it is oft replied, must all have a Power of working Miracles in order to become true primitive Christians? No. All that possessed the Spirit in the Apostles Time did not so. But all possessed the same Spirit, according to their Measure, by which they were wrought; and that in an extraordinary and miraculous Way of Internal Operation in their own Souls. Outward Miracles were chiefly for those without; by confirming the Truths of the Gospel to those who believed not. But the internal Operations are for the Household of Faith, for carrying on the Birth and Kingdom of Christ in every Christian Soul. And as this was a real and Substantial Power of the Spirit, so it had a real and substantial Product in the Formation of Christ in the Soul. This was a Birth of Christ suffering in his Members, answering to that of his Humiliation and Suffering in the Flesh; as St. Paul says, *I fill up that which is behind of the afflictions of Christ in my flesh for his bodies sake, which is the Church,* Colos. i. 24. But there is a Second Birth of Christ belonging to his Kingdom-State, or the Birth of Christ triumphant in the Soul, not to suffer, but to Reign. And this from the fresh supervening Power and Wisdom of God the Father, over-shadowing the first Birth in the Soul for full Conquest and Dominion; first alleviating the Cross, and accomplishing the holy Warfare, and going on to the binding *Satan* in the Soul, and bringing forth the Kingdom of God, therein begun under the Cross, consummate and perfected in the Dispensation of the Crown.

Thus will the latter Scenes of the Gospel shew in full the gracious Intent, and blessed Effects of God's giving his Son for the Redemption of Man, in his Advancement to a higher State than that of Angels, through Union with Christ; as he pray'd, John xvii. 21. *That they all may be one, as thou father art in me, and I in thee.* And ver. 26. *That the Love wherewith thou hast loved me may be in them,* and

and I in them. And what less can this Love import, when thoroughly considered, than the Embrace of his Son in them, and them in him in his one eternal Act of Love, *viz.* the eternal Generation of his eternal Son? Into the Communion of which the blessed Humanity of Christ, by its Hypostatic Union, is advanced; and into a Participation of which every glorified Member of Christ, by Virtue of its Incorporation and vital Union with him, is admitted also. How sublime Union! What amazing Love! But we must consider 'tis of the Members of that glorious Humanity that is taken *into God*.

How short then are the Teachings, Traditions, and Experiences of the Generality of Christians at this Day! And what little Advance and Preparation for Partaking of the Powers of the Kingdom-State by those who are not come up to the living genuine Power, and Spirit of the Ministration they are yet under, *viz.* of the Gospel-Suffering. But blessed be God who has still maintained, and not left himself without *Witnesses* of the Extraordinary Communications of his Spirit in all Ages of the Christian Church: Who have still been persecuted, or despised as *Dreamers* and Men beside themselves, by those who knew nothing of it; and even by such as have deemed themselves the only Wise and Instructors of the Age. Hence it became necessary for those who enjoyed the holy Powers to withdraw themselves from the Publick, and retire as into a *Wilderness State*: Where they have found in their own Souls the blessed Effects of the living and substantial Influences of the Spirit of Christ, in a *living Christ* formed in them, growing up in them according to the Nature of the *First Birth*, before spoken of, and belonging to the Gospel suffering State; in a heavenly manner conversing with them, directing, admonishing, reproving or approving, supporting in Temptations, Comforting in Afflictions, and bearing the Cross with them; sometimes affording them the holy Communion of his Love, sometimes opening the Heaven in Vision, and Converse with Angels and blessed Spirits, with Glances and Antepasts of their future Glory and Bliss: And all this in the *Extraordinary Way*, as experienced by the *Patriarchs*, *Prophets*, and *Apostles* in former Ages. Nor are wanting those who from the Over-shadowings of the *Kingdom-Powers* have witnessed a Birth of the other kind, to wit, of a Saviour *Triumphant* in them, growing on to Maturity and Manifestation.

Before

## The Introductory Part.

II

Before I leave this Subject of the Literal and Spiritual Christian, it will be needful to add something farther; partly to make it better apprehended and received; partly to make all the Allowance and Alleviation the Case will bear; and partly to promote a better Understanding between 'em; by Abatement from the Extremes, and Reducing the Excesses found on both Sides; in order to Accommodation, Union, and Communion of Saints, of each Degree or Growth, in Charity and Christian Love: And that particularly with Relation to the divided Churches or religious Parties in this Nation. For if, in the Composition of Man, Parts of so different and distant Nature as Matter and Spirit, Soul and Body, are found conjoin'd; Why may not in the Church or Bride of Christ, both the Body and Soul or Spirit of Religion be amicably *combined*, and consist together? Whereas each stands in need of the other in order to the Perfection God has designed for them; and to their full Conformity to their Pattern and Head.

The Body then of the Christian Religion relates to the outward Part, the History of Christ in the *Flesh*; what he has therein done and suffered for us; the Precepts, Ordinances, and Example he has given us. The Soul and Spirit of Religion is the whole Process of *Christ*, his Birth, Acts, Miracles of Healing, Restoring, Raising the Dead, &c. his Sufferings, Death, and Resurrection, translated and transacted *within us* by the living Power of the *holy Spirit*. The former is the Model, the *Way*, the Means of Introduction to the latter. Who stick in the former and reach not to the latter, go but Part of their Process; and keep still but in the *Initial* or Introductive Part. Who aim at the latter, and shoot so far or high as to lose their Hold of their Foundation Work, at the *Mystery* so as to lose the *History*, (as some high Spiritualists or Mysticks have done,) are gone beyond the *Unity* of the Soul and Body of Religion; and must come down within that Compas again, to reach the full *Adult* State appointed within the Regions of Time, *viz.* of the Kingdom of Christ here. Yet when these two are compared together, the Spirit of Religion excels the Body of it, as the Soul does the natural Body, or as Christ in Spirit, *i. e.* in his risen and ascended State, does his first Appearance in *Flesh*. Wherefore it is, that the great Apostle St. *Paul*, advises and directs to *leave* the first Principles of Religion, and go on to Perfection: Yea, even declares, tho' he has known Christ in the *Flesh*, yet now

now he would know him *no more*. Why? Because he had seen Christ in his ascended State; whereby being struck blind outwardly, he was invited and assisted to turn his Eye, or the Adversion of his Mind and Thought, from the outward literal to the inward spiritual Part; and attend to the Appearance and Formation of Christ in Spirit, by the Power of his descending Spirit in his own Soul: And was commission'd to admonish and direct others to do the like; to turn inwardly, in order to meet him descending by his Spirit from the highest Region of Spirit: On which the Soul of Man, as belonging to the Region of Spirit, is found nearest bordering. This Doctrine also appears to have been preached by the Angel at the Sepulchre upon the Resurrection of Christ; at least may be aptly here applied in a spiritual Sense: *Why seek ye the living among the dead? he is not here:* As directing to follow him now in his risen State.

The Rational or Historical Christian stands with the Eye or Adversion of his Mind *outward*; to the outward Process of Christ, visiting him in the Manger, hearkning to his Preachings, viewing him in his Acts, clinging to his Cross at Golgotha, mourning at his Sepulchre, pursuing him to Galilee, and looking after him thro' the Clouds: Which is all right and good in its Place, and in the first Work. But *outwards* is really *downwards*; *inwards* truly *upwards*, or towards God: So that in this Posture of Mind they stand as with their Backs towards him, and their Eye averted from him, i. e. from the Place where Christ now is; and from whence he descends by his Spirit; and appears to the superior intellectual Eye, or inward Adversion of the Soul, speaks to the inward Ear, and communicates his living Powers and Influences, if I may so express it, to that Part of the Soul which is *next* to him, and stands adverted towards him; as is experienced by such who at this Day are waiting for the Bridegroom's Coming, and thus descending from the highest and inmost Region of Spirit by the Powers of his Kingdom, into the lower Region of Spirit, *viz.* the Soul; and proceeding through That to the visible Manifestation of those Powers in *External Nature*.

Thus is the King and Bridegroom coming. He is even at the Door: At the Back of those that stand thus averted from him, and are seeking him in the Region where he once was, but from whence he has long since retired. Yet in the Grace of this Day he is now entring into the Sphere where

where they are, and making himself known to them even there. He is bringing the heavenly *Light* down into the rational Sphere ; the living *Power* into the external *Form* and *Ordinance*, the Spirit of Religion into the Body again, in order to sublime and *spiritualize* That, the Body of Religion also, into its *Resurrection State*, and Conformity to the Pattern in the Mount, the Temple Worship of the *New Jerusalem* : Which will then descend upon it, and join in Communion with it.

For there is a Truth of the *Letter*, of the Body of Religion, which is *Eternal*. And as the Resurrection Body bears its *Analogy* to the glorified Soul, and is as a Glass reflecting and representing the Powers and Glories of it, and the Memorial of its Acts in Time, which are to abide in Eternity : So will it be also in the Body of Religion thus spiritualized in its Resurrection State ; wherein the *Memorial* of Christ's Acts, Sufferings, and Conquests for us will be preserved, recognized, and represented, as a peculiar Glory in the Heavens, to all Eternity.

The *Father*, to whose *Power* and *Prerogative* it belongs, to give forth the Plan or *Model*, to appoint the *Order*, and determine the *Times* and *Seasons* ; gave forth his Model under the *Law* by the Mediation of *Angels*, in outward *Types* and *Figures* at large : These the *Son* under the *Gospel* fulfilled and collected centrally in his own Body ; himself the true Temple, Priest and Sacrifice. He went through the whole Course ; and in his Resurrection Body and glorified Soul, perfected all according to the Original *Pattern* in the Heavens ; and set forward the same Course and Work in the Church, or his Members, diffusively : Which is gradually to be carried on and perfected therein, as brought into full Conformity and Union with its Head. But the *Gospel* was first and chiefly to promote and cultivate the *Internal Part* or *Soul* of Religion, by the Formation of Christ in the Soul of each Member, through the inward Operation of his *Spirit* : The Resurrection Body not being wrought out, or to be wrought out, in any beside himself on Earth, i. e. under that Ministration. But in the third wherein the Father and Son come forth in their Dominion Power, together with and through the *Spirit* ; which third Day or Dispensation is appropriated to the *Spirit* as manifestative of the whole Trinity concurring to give the Kingdom to Jesus Christ, the God-Man ; there the Church also will attain its risen State both in Soul and Body,

in Conformity to Christ its Head. And thus the Prayer of Christ, and of his Church ever since, shall be answered ; God's Kingdom being come, his Will done, and his holy Worship performed, *in Earth as it is in Heaven.*

Now, in the Way to this, tho' some keep too low, and stick too long in the outward Flesh of Christ, and Body of Religion ; others shoot so far, aiming at the Soul and Spirit of it, as to lose or neglect the Body of it ; so far into the *Mystery* as to miss or mistake the *History* ; on which it is grafted ; and which is as a *Perspective* through which, by the Assistance of the Spirit, it may be discerned : Yet in the *whole* Church the *whole* is in Degree preserved and cultivated ; and in the Time appointed of God for its Restoration, and the Re-union of all its Parts, one will bring in one Part, another another ; one will bring *Body*, another *Spirit* ; and each some particular *Truth* rejected or neglected by others, which they have retained and improved : Thus standing as *Witnesses* and Monitors to each other ; even their Excesses and *Extremes* serving, in some Degree, in their Clash and Contention, to draw towards the true *Medium*, in which only they can unite.

So far then as any have stood up for any neglected Truth or Part of Christian Doctrine or Worship, as Truth is one, and God the Author of it, they will be certainly Abetted ; and so far the *Spirit of God*, may justly be thought to have concurred with them in their Steps towards a full and perfect Reformation. On which Account, all the visible Churches of this Day being found defective in one Part or other, either in the Body, or the Soul and Spirit of Christianity ; no one of them has Power to *oblige* all the rest to its particular Communion, Scheme, and Form. But on the other Hand, so far as any of them are found defective in, negligent of, or denying any material Part in either kind, so far they will be reproved and rejected ; and their Superstructures on the true Foundation laid by Christ and his Apostles, together with their Partition Walls suffer Loss, or be demolished, at the great Advent and Visitation now at Hand.

With an Eye to the full Conformity of the Soul or Spirit and Body of Religion now mentioned, Christ appointed the outward Ordinances to continue in the Church till his Coming again, *i. e.* till his next Coming ; which the Scripture plainly shows to be his Coming to his *Temporal* Kingdom: In the Preparation and forerunning Powers of which  
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the Testimony of those who have witnessed for the Spirit, either in the severer Part of the *Elias Fire* in Judgment, or the gentler in Grace and Love, has tended to promote the Work and Grace of the Day ; to bring the returning Spirit and *Power* into the outward *Form* and *Body* ; and draw those who were chiefly attached to and busied in the outward *Form* and *Ordinances* to meet and receive it. Those also in the outward *Form* have testified in their Place, and tended to draw those of the former kind who had wholly left them, back again towards them, in order to Union and Concurrence with them in the *Body of Religion* also, as yet farther to be sublimed and *spiritualized* in the third *Ministrition* : Which as it joins the outward and the inward together, the spiritual *Wildernes*, where the heavenly *Manna* is found, to the temporal *Canaan* which flows with *Milk* and *Honey*, will have also, and so much the rather on this Account, its peculiar *Ordinances* and *Symbols* of Initiation and Conveyance of the peculiar *Grace* and *Blessings* of it.

The *National Church*, tho' chiefly addicted to the External Part and *Form* of Religion in the rational Way, has not been without the singular Blessing of God, and has preserved the *Body of Religion*, and cultivated the *literal* and *historical* Part, keeping close to the *Ordinances* till the Manifestation of Christ's Coming is made to it in its own Sphere. It has been the *Bulwark* of the Reformation ; and produced invincible *Champions* in its Defence : And by many excellent, pious, and learned Divines, and great *Genius's* in Art and Sciences, improved both *natural Religion* and humane *Learning* in general, to a very great Height : All which is of Service and Preparation for the Kingdom ; in which the Wonders of God in Nature, of Creation, as well as of Grace in Redemption, are to be fully displayed ; and the Steps or Advances thereto, in each Kind, to be crowned at last with *Inspiration*. Hereby also our *Language* has been highly improved, enlarged, and made more capable of having the Strength, Energy, and Beauty of the more mystical and *spiritual* Theology brought down into it, and represented intelligible in the *rational* Sphere. Thus has it, like *Reuben* the Elder Brother, together with the *Weaknes* of Water, the Excellency of *Strength* ; and also the greatest *Tenderness* to its Brethren. The *Spirit* and *Power* of God in the great Work of the *Reformation*, was with the *Church of England* in her Part.

But she must not think much if it be declared, and prove so in effect, that where she stopt and shut up, it accompaned others also for further Reformation, i. e. in the spiritual Part also. But after the Spirit has gone its Round, performed a preparative Work in each of the *visible* Forms of this Nation, and left them yet all *short* of the perfect Thing, and its own intended Model; it now wheels about again to the First and elder Church therein: And will there begin the *Union* of the external Body of Religion with the Soul and Spirit of it, the Primitive Power with the otherwise weak, and comparatively speaking, lifeless Form; the Union of the divided Parties; and the first *visible* and Demonstrative Powers of the Kingdom. Nor is it to be doubted but both she and they when This appears, at least the truly sincere and religious among them, will readily give up themselves to be *model'd* as the Spirit it self shall think fit, and be led on to a more perfect Conformity to the Mind of Christ, and to the Worship of God according to the Original Pattern in the *New Jerusalem* or Kingdom of the Father: Which descends gradually, first in way of Preparation and Modelization; and afterwards as the Top-glory and Crown of the *Jerusalem* on Earth.

Hence arises a proper and seasonable Monition both to the Rationalist and high Spiritualist of this Day; both grown Elders in their Sphere, and both of which are to go on to a new and further Birth in Advance to the Kingdom-State; and which will be perhaps equally surprizing and difficult to both; viz. to become Children again, and begin the new *Abcedary* of the Kingdom. The former are called to leave their old Nurse and Mother whence they have been fed with Milk, and Increase of Knowledge from, or thro' the Breasts of *natural* and rational Light, exercised on divine Subjects and the Letter of the Word; but not reaching the Spirit of it, nor the deep Mystery of Godliness: And to draw immediately from the Fountain of divine Wisdom, and the *Spirit* of God, now returning and giving forth the Substance of the Letter and History in Living Powers, and Operations. In order to which the busy Act and Operations of Nature and Creature, which overshoot and impede the Divine, must give way, and lye still for the Spirit of God to rise over them and go foremost; so to superintend, direct, and make use of their *natural* Powers and Acquaint; as its subordinate Instruments; as in the Case of St. Paul: Whereby their great Capacities may be sanctified,

sanctified, like his, and become of more abundant Use and Service to the Church of Christ. There is also a Monition and Call to the high *Spiritualists* of this Day; who have been under the extraordinary Operations of the Spirit in the Preparations of the Kingdom, whether in the rougher Part of the *Elias Work*, or the Gentler in Grace and Love; neither of which have been in the full Spirit of the Ministratiōn they have forerun; and in the highest Attainments of which, even under the Father's preparatory Influences, much Defect and Mixture of *Creatural Act* has in Grace been born with, and referred to be clear'd off in such as are enabl'd to go on with their Work, to meet the Son, and offer to Him what the Father has given forth for His Use and Service; who receiving them, first removes these Defects, left and made Use of as Scaffolding to the first Building, and puts in his own Powers and Act in the Place of them. Hence these also, as *Baptists* of the Kingdom, must go through a *Beheading*, and become *Children* again, in order to obtain their Pass into the Sons Principle, or the Birth Gate into his Kingdom: In which, Spirit and Body, *Heaven* and *Earth* combine.

I have inlarged on this Subject, as finding it highly needful and suitable to the Season and Work of the Day; and hope it will not be without its good Influence and Effect; as presenting a Scheme so directly and fundamentally adapted to promote and instil the Spirit of *Peace*, *Concord* and *Unity* among Christian Brethren, in their different States and Perswasions: So proceed to what is further needful in this preparatory Work.

§§ The Primitive Powers of the Spirit gradually declined in the Church, as That did from its primitive Purity and first Love, and as the Spirit of worldly Wisdom, Contention, and Affectation of *Earthly Grandeur* crept into the Church: All which abounded on the Cessation of the Persecutions, and the *Empire* becoming *Christian*. Some think indeed that Constantine was the *Man-child* prophesied of in the *Revelation*; and the thousand Years after him to have been the blessed Reign of the Saints with Christ, in which they enjoy'd a temporal Peace and Prosperity. It appears indeed to have been a preludious Sketch or *Figure* of it: For the Gospel is not without some Signs and Figures also. And as the Destruction of *Jerusalem* was a typical Representation of the Last Judgment;

ment ; so this Revolution in the Church might be a Figurative Scene, and typical of the *Millenial Glories* : But vastly short of the Thing ultimately intended ; as we consider, *First*, That with the *Temporal Glory* of those Times the *Spiritual declined* ; and the Christians of that Age (like the *Jews* in theirs) could not, together with their outward Prosperity, carry on the Improvement of Religion, or even maintain the Purity of it, as they had done in Time of Adversity and Persecutions. *Secondly*, That it is since those Times that *Antichrist* has had his Manifestation and Exaltation in the Church. But after *Christ* has overcome *Antichrist*, and as the *Man-child* appears in *Power* and *Spirit*, then the Church chiefly flourishes in the Inward and *Spiritual Glory*, and is enabled to stand with the *Temporal* added also without *Abuse* of it, or being drawn down into the worldly *Spirit* by it. Beside, notwithstanding all the Glory of that Time, the *Jews* remain to be called, and the *Heathen Nations* to be converted, which cannot be supposed to be done without some *new* and mighty Effort of the Power of God.

Beside then, the Outward and Visible Church or Churches, in their several outward Forms and Professions, there is scattered through the Christian World an *Invisible Church* in her *Wildernes State*, there fed with *Manna*, and possessing in Privacy the *Living Powers* of God, and worshipping him as in an *Inner Court*, in *Spirit* and *Truth* : Some wholly disjoyn'd from all Forms of this Day ; others appointed with *St. Paul*. to take a Vow or shave the Head among 'em, as becoming all Things to all Men, that they may have the Opportunities of sowing among them the Seeds of spiritual Religion, and tincturing such as are found susceptible with the Power of the Kingdom: Yet reserving themselves chiefly for the Worship of God in his own Way in the secret Temple of their Hearts. These, together with the vitally United with Christ, in all the various Forms and Professions of this Day, shall upon the glorious *Advent* of Christ to his Kingdom come forth, to the Amazement and Confusion of the merely external and *nominal Christendom*, as a Bride adorned to the Nuptial ; and terrible to her Enemies, as an Army in Array under the Triumphant *MESSIAH. Christ*, her true Shepherd, shall feed her, his *Spirit* shall be her only Teacher, and all her Children shall know the Lord from the greatest to the least. The Windows of Heaven shall be opened in

in Blessing, and the Earth pour forth her Increase, and submit all her Kingdoms to their true and rightful Sovereign. There shall be a Communication between the Church triumphant in the Heavens, and the Church now triumphant upon Earth, in a constant Flux and Reflux of divine Powers, Sensations and Joys. *Satan* is chained; and the hostile Properties in Nature, bound up in Harmony, give no more Annoyance; but all Things concur to promote the Peace and Sabbath of the *Kingdom*. God shall Tabernacle with Men, and his Kingdom of Joy and Glory within it, be the Portion of every regenerated and virginalized Soul, as possessing now a *Heaven upon Earth*. *AMEN*, *HALLELUJAH*.

¶ Prophecies of these blessed Times abound both in the *Old* and *New Testament*, and a Regard had to the last finishing Scenes of Christ's coming to his *Kingdom*, is the best Key or Clue that leads us through the various intricate Scenes of the whole Scripture, and represents them to the Eye of the Mind connected in a most beautiful Harmony. One of these Prophecies of the *New Testament*, it will be needful here to point out, and set in its true Light, being of such Importance, and yet so much overlooked as to the ultimate Aim and Intent of it. It is that Rev. 12. of the *Wonderful Woman* cloathed with the Sun and Moon under her Feet, and upon her Head a Crown of twelve Stars, travailing and bringing forth a *Man-child*, who is to Rule the Nations with a Rod of Iron; and who is caught up to God and his Throne. After which begins the War in Heaven, wherein the Dragon being conquered and cast down, there is heard a loud Voice, saying, in Heaven, Now is come Salvation and Strength and the *Kingdom* of our God, and the Power of his Christ. As if Salvation by Christ's first Birth were indeed begun, and its Foundation laid; but was here to have its Superstructure finished, and its Crown superadded. This Woman signifies indeed, in a lower Sense, the Church: But in the higher, it is the Virgin of God's Wisdom, the Wisdom of the Father; as now opening her Principle and concurring in Preparation of the *Kingdom*. And the *Man-child* here is ultimately the Power, the *Dominion Power* of God the Father; shooting forth, in the Fulness of Time to perform his Oath to his Son, in advancing him to his *Kingdom*, and giving him the *Heathen* for his Inheritance, and the uttermost parts of

*the Earth for his Possession.* Whence also comes the mighty Animation of the Warriors of the Kingdom, and the casting down of the *Dragon* and his Angels, the Principali- ties and Powers of Darkness, from the Heaven of the Inner Court ; whence he is also pursued, and at last laid hold of in the Outer also, and bound for his appointed Time.

As there is often mention made in this Work of the *Divine Wisdom*, the *Virgin Wisdom*, and the *Wisdom of the Father*, I shall here declare distinctly what is meant by it. The Divine Wisdom is generally understood by Divines, to be the *Son* or *Word* of God ! Who has Wisdom also in himself, but derivatively from the Father. But here it is chiefly taken for the *Original Wisdom* of and in the Father, the divine *Intellect*, or first Reflection of himself to himself ; standing to his divine *Will* as in the *Female Property*, and as the Womb in which the divine Word is generated, and from whence it is brought forth. Wisdom or Intellect being in its own Nature *Antecedent* to its Word or Manifestation ; as first conceived in it before it is expressed. And hereby the Objection of a *Fourth Personality* is precluded ; since even in Nature, *Will* and *Understanding* are both found necessarily concurring to make up the Idea of *Personality*.

The glorious Scenes now mentioned, come on to their Fulfilling upon the *Resurrection* and *Ascension* of the *Witnesses* ; and upon the Sounding of the seventh Angel, (now heard in the inward Court;) upon which the Kingdom of *Satan*, the God of this World by *Usurpation*, falls to the Ground ; and the Kingdom of *Christ*, the *true God* of Heaven and Earth, succeeds. Here the *Mystery* is finished, and all the secret Wonders of God's Wisdom in the Contrivance and carrying it on, are laid open, in the *seventh Number*, which is the *Manifestative Property* of the Holy Ghost. Secrets are proclaimed upon the House-tops ; and the *Mystery of Iniquity*, with all the secret Holds of the Spirit of *Antichrist*, lurking unsuspected among the Professors of this Day, are discovered and unclinched : And *Truth*, together with *Judgment*, is sent forth unto *Victory*.

For this, at this very Time, whole Nature is moved, and travails as it were, in Pain and Agony, under the Weight of the *Descending God* ; and from the great *Wrestle* or Struggle between the Work of *Judgment* and of *Grace*

at this Day, and between the two contrary Kingdoms of Christ and Antichrist. Never was there such a universal Ferment throughout the whole Creation, never so grand a Crisis as is at this very Time; which Way it turns, is now running into the Eyes of all.

§§ That which generally the Interpreters of the Revelation, and other Expectants of the blessed Time, look out for, as one of the first Appearances of the rising Kingdom of Christ, is the Fall of Antichrist: For this they run to Rome, and fix the Eye of their Expectation there; forgetting that Antichrist has his Hold also in the purest Churches, and bends all his Force, and brings forth his last great Engines and subtlest Stratagems against those who are the greatest Enemies of his Kingdom. Consider then, where should Antichrist first fall, but there where Christ is coming in a more immediate and eminent Manner in the Powers of his Kingdom? But is this likely to be at Rome, overlooking all the Protestant Churches? Again, does not Judgment begin at the House of God? And where is that particular Course of Judgment, or cleansing of the Sanctuary Preparative of the Lord's coming to his Temple to begin? Is it not among his chosen People? Is it not in his own more immediate Temple? and consequently in the most Favourite of the Visible Churches. It might be further added, Is it not first to be expected in the Inner Court of the Spiritual Worshippers, and Waiters for the Kingdom? To this we say, Yes; and it has been so experienced, and the great Battle fought there, and the Dragon, with his Angels, been cast out of that inward Sphere or Heaven; and therefore of late has rag'd so much among the Outward Forms. But whoever of These would find a Sign of the peculiar Favour of Heaven, and Appearances of the Power of Christ's Kingdom, breaking forth among them, let 'em look at Home, and see if they can find the putting down the Seat, and casting out the Spirit of Antichrist among themselves; which Spirit is easily enough distinguish'd by the Contrariety of his Properties to those of the Lamb of God; and particularly as found so ruinous of that Fraternal Love which is the great Concern of the Spirit to maintain among the Children of God, and the Churches of Christ: By his Pride and Fierceness, Greediness of Earth, Contentien and Discord, bitter Zeal and Persecution; his chief Regard to the less concerning Matters, the Modes, Circumstantials,

and Humane-invented Parts of Religious Worship, with Neglect of the weightier Matters, the more substantial and spiritual Service, and the internal Holiness of Life and Conversation; and lastly, Subtlety in the highest Degree, and Hypocrisy, acting all under a Mask of Piety and Pretext of the greatest Sanctity and Zeal for God, and for the Church of Christ. Such a Spirit, (in Degree,) such a Party is at this Day to be found in all the Churches of Christendom; against which the Spirit of Christ coming towards them in the Grace and Power of his Kingdom, levels his First Shot. The Appearance of this indeed might infer a near Approach of the Power of the Kingdom. But whoever would rightly make Observation of the first and more distant Advances of it, should look Inwardly into their own Souls; or make their Inquiries of the spiritual Watchmen, upon their Watch-Towers, in the Faith of, and Attendance on it; and learn of them what of the Night, or what of the Day; what of the Work of Judgment, and what of the Work of Grace; which come together, as Isa. xxi. 12. The Morning cometh, and also the Night: For as the Kingdom of Christ, and the Powers of it, are Heavenly and Spiritual, so they descend gradually from the Throne of Christ in Heaven, thro' the Region of Spirit and Soul, and are first experienc'd, in the First Fruits, hereto elected; and thro' Internal, come at last to break forth into External Nature, in the visible Sphere of Things.

These holy Powers have been for many Years within this our Age, experienced working in holy Souls, initiated into the Faith of the Kingdom; for above this half Century past, and especially in this Kingdom; which God has chosen before other Nations as his Peculiar People, and distinguish'd with most singular Providences both in the Sphere of Grace and Judgment. And by this Hold of Grace he has taken of it, has put it forward, and made it run a Course Preparative to the Kingdom before others; as designing herein to make the First Open and Glorious Manifestation of it; so that while other Nations shall be harass'd under the Course of their Vials and Preparation-Work, it shall afford them a charitable Help, and become an Asylum, or Place of Refuge, to many who shall fly from the Storm, and to the Glory appearing.

Two or three Things further, as peculiar to the Royal Latitude of Grace, now opening from the Father's Power and Principle, are here particularly to be noted. The first

is, the Call of the Great Ones of the Earth. Now the Rich, the Wise and Learned; the Nobles, Kings and Princes of the Earth are called in to attend, and have their Parts in the Blessings and Honours of this *last* rising and most glorious of all Monarchies; wherein the King of Kings erects his Throne, and sways the Sceptre of Grace and Peace among his true and faithful Subjects; and also the Iron Rod of irresistible Power against the obstinate Rebels and Enemies to his Kingdom: The Attendants and Nobles of whose Court shall not only be Friends and Favourites, and Administrators of the Government, but be of the Royal Family, of the Royal Blood, and as living Members making up the Spouse and Bride of the great King, be made Kings and Queens themselves; sitting down in the Throne, and reigning together with him. The former Ministration of the Cross was indeed peculiar to the Poor; where not many Rich, not many Wise, not many Noble were called; forasmuch as there only the narrow Way, or streight Gate of Grace was opened: To which it proved so hard for the Great Ones of the Earth to submit: But now by the Father's Grace, the broad Way to Life, the Two-leav'd Gate, yea, the Everlasting Doors, the grand Portal and Palace Gate of Heaven unfolds its self, and is set wide open; so that the Passage becomes more easie; and the flowing and reflowing Powers of Heaven will take hold of those who submit and yeild up themselves to the Tide and Current of 'em, and carry them on with a sweet and powerful Constraint.

Neither yet from this so peculiar Appropriation of this Ministration of the Kingdom to the Great and Noble, will the Poor, the primitive Favourites of Gospel-Grace have the least Cause of Jealousy or Envy; but on the contrary, of Rejoicing in the vast Advantages and Blessings that will accrue hereby to them also: To whom now the Rich and Great, who before looked upon them at such distance, will throw open their Arms and their hospitable Gates, and invite them to a Participation of the temporal Blessings which they enjoy, and now begin to despise, in Comparison to the heavenly Substance and Treasures which are now become the Portion of both. And through the opening of this great Gate of the Kingdom, Admition will be given to the Poor also with far greater Ease, and in far greater Numbers; and that for present Possession both of Spiritual Blessings, and Temporal also; assigned as the Reward

ward and Crown of their spiritual Graces and faithful Suffering under the State of the Cross ; from whence they are called to become now Great and Noble themselves, to be the Courtiers of the Great King, and even to reign together with Him.

Another Thing peculiar to the Father's Day, and of Christ coming in his Father's Power to his Kingdom, is the Calling and Restoring to Favour again his ancient People the Jews, who, as St. Paul tells us, *Were beloved for the Father's sake*; for the sake of the great Patriarchs from whom they are descended, and principally of Abraham, the Friend and Favourite of God, in whom they were chosen ; and with a peculiar Regard to the Trine of Favourites, taking in Isaac and Jacob ; in which three, as in the Beginning and first Appointment of the chosen Race, God was pleased to constitute a glorious Figure and Representation of the Holy Trinity. Abraham in the Father's Property, his Name as changed by God's Command, signifying Father of the Nations, or of a great Multitude ; and as appointed in a particular Manner as the Root, and Father of all that were to succeed him in the Grace of Faith ; in which he had approved himself so acceptably to God : This also being denoted from the Sign of Circumcision, for the Restraint of corrupt Nature, and for sanctified Generation : And accordingly in his having a Son by the Promise and Blessing of God in his old Age ; Who was likewise a Figure of Christ the Son of God ; and in his being appointed for a Sacrifice, and escaping with his Life, denoted and figured out the Son of God, by the Appointment of his Father to be made a Sacrifice for the Sins of the World, and to rise victorious through Death and the Grave. And Jacob the Third in the Property of the Holy Ghost, or Spirit of Christ giving the Figure of its Renewing our Nature by Supplanting the Old Adam, or corrupt Nature, according to this outward worldly Principle, and obtaining the Birth-right of the New Adam, or Christ in us, in the Regenerate Nature. Also in the productive and multiplying Power of the Spirit ; bringing forth the Twelve Patriarchs, Fathers of the Twelve Tribes, and Heads of the Elect Church and People of that Day : As afterwards the Spirit of Christ descending upon the Twelve Apostles, constituted them the Heads and Pillars of the Church of Christ, succeeding as the spiritual Children and Heirs of the Promise, and of the Faith of their Father Abraham.

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Herein was shewn the *Fore-Election* of the *Jews*, and that by a Consent and Concurrence of the whole *Trinity*, impressing, as it were, an *Image* of themselves upon them in their Root and first Constitution: Which Election abides firm, notwithstanding that in the Procedure of the Ages, and God's Preparatory Work therein, they have been rejected by the *Son* taking our Nature upon him; whom they, in his Humiliation State, had rejected and crucified, yet holding the Faith of *Messiah Triumphant*, as coming in his *Kingdom*. Now, as St. Paul argues, *Galat. iv. 17.* concerning the *Promise* of Christ, given to *Abraham* and his Seed, to be obtained through Faith, the Law of Works coming in afterwards in way of Preparation, could not disannul: So as to the *Election* of the *Jews* in *Abraham*, *Isaac*, and *Jacob*, the Defect and Transgression of that Nation so attach'd to that Law, cannot nullifie it; but after they have suffered for, and seen their Transgression, and undergone the Curse of that Law of Works to which they adhere, they are to be recovered again to the Faith of the *Gospel Promise*, by Virtue of the *Original Covenant* made with them in Faithful *Abraham*. For, says St. Paul, *Have they stumbled that they should fall (utterly?) And hath God cast away his People? God forbid. But rather through their fall, Salvation is come to the Gentiles to provoke them to jealousy*, *Rom. xi. 11.* And again, ver. 28. *As concerning the gospel they are enemies for your sakes, but as to the election they are beloved, &c.*

The Eye of Grace then is still upon them, and will then effectually shew it self when Christ shall come, and meet their Faith in the Power and Kingdom of his Father, no more to suffer; but to Reign. And this will be in a Time when the *Gentiles*, who have long enjoyed the Privileges of the *Gospel*, are generally grown *careless*, and wanton, indifferent and lukewarm: When Faith is sinking, and Charity expiring, and the greatest Part of them become as *dead Branches*, ready to be lopp'd off, and make room for the *natural Branches* of the *Olive Tree* to be *ingrafted* into their Stock again.

And here convinced by a *Sign* from Heaven, according to their Desire, or also more powerfully by his *Spirit* as the *Day Star* rising in their Hearts, together with *For-runners* or *Harbingers* of the *Glory* whom God shall raise to prepare them; and finding a *Messiah* according to their own *Hearts*, coming in *Majesty, Power and Glory*; they will begin to act like *themselves*, like the *Patriarchs* of Old.  
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The Result of their long Suspence and retarded Hopes, the Issue and good Effects of their Provocation and Jealousy, and their vehement Desire to regain their lost Place and Station, as First-Favourites of Heaven, and of their King now advancing to his Throne ; shall break forth in such a manner, with such a Zeal, with such a Holy Flame of Love, and these attended with such gracious Acceptation from the great King, and such mighty Powers and Gifts of the Holy Spirit in them, as shall make 'em far outstrip and put the old Gentile Christendom to the Blush ; and become Examples, and burning Lights, at which many of the Sincere of those Times shall come to re-inkindle or quicken their faint or dying Lamps ; and be in their Turns provoked also by them to Jealousy and holy Emulation.

As thus the Jews shall recover their Birth-right ; they will maintain their Precedence, and become the chief Beauty and Top Glory of the thus triumphant Church. And thus as their Fall proved to be the Riches of the World, and the diminishing of them, the Riches of the Gentiles ; how much more, as the Apostle argues, will their Return and FULNESS be ? Rom. xi. 12.

Here may also be introduced, as an Instance of the great Latitude of Grace under the State of the Gospel Triumphant, the peculiar Call and free Admission of Publicans and Sinners, into Participation of the Powers and Blessings of the Kingdom : Which, tho' it had a Degree of Fulfilling under the first Appearance of Christ, will have a greater, and in a far larger Extent upon his second. These, like the Publican in the Parable, as undone in themselves, having no Pretence to any Righteousness of their own, but condemn'd in their own Consciences for their Neglect of Gospel Grace, and for their own wicked Actions, will come upon the Ground of pure and naked Faith, alarm'd and surpriz'd at the gracious Offer and Invitation here made 'em ; and siniting on their Breast, and throwing themselves at the Feet of their King, shall be accepted of him ; and such Degrees of Grace, and Gifts of God be confer'd upon them, as shall make them, like St. Paul, more abundantly zealous for God, and labouring in the Work of their high Calling ; while numerous others, Professors of Religion according to their Way ; and coming with a Righteousness of their own, and with a strong Attachment to the particular Manner and Tenets of their own Sect or Party, shall stand out in Unbelief, and like the Jews hold up their

*own*

own particular Form or Way of Worship, or even the Doctrine of the *Cross* in general, against the further Appearance of Christ in the Dispensation of the Crown and Kingdom, and be like them rejected, or at least postpon'd till they shall come to the State of the Publican, and, like him, submit in deepest Humility, and naked Faith, to the new Appearance of their Lord and King.

But I pass on to the last and greatest Manifestation of the *Latitude* of Royal Grace, peculiar to the Appearance of Christ in the Power and Kingdom of his Father: and that is the Proclamation of the EVERLASTING GOSPEL; as we find it. Rev. xiv. 6. *And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach unto them that dwell on the Earth; and to every Nation, and Kindred, and Tongue, and People.* Now this solemn Publication of the Gospel, so many Years after the former, and in a Prophecy of the Future State of the Gospel-Church, and of the further Wonders of God to be display'd therein, and that with a new and peculiar Title super-added, cannot but import something more than was meant by Preaching the Gospel at first, by Christ and his Apostles in the *Flesh*: Which is, as has been seen in the springing Light of the glorious Day, not a New Gospel, but a further and full Display of the Former, in its *Last Branch*, and in the utmost Extent and Amplitude of Divine Grace, to be publish'd and dispense'd, not only to the Ends of the Earth, but to Souls departed and detain'd in their various Regions of Confinement and Suffering: And not only to the whole Race of Mankind, but to the whole Hierarchy of the *Fallen Angels*: whom it is the Will of the Eternal Father to have brought home again, and rang'd or recapitulated under their first and true Head and Sovereign, Jesus Christ; by whom, and for whom, they were at first created; also from whom, and against whom, more particularly and immediately, was their first Defect and Revolt.

For there is something of a peculiar *Analogy*, and Parity, in the Manner of the Fall of the *Angels*, and of the *Jews*, in the Rejection of Christ; as also of the Fall of *Mankind*: All were for the unbounded Liberty, the great, the full, the glorious Things, as in the broad Ways of Life and Happiness, without the regular Means of obtaining 'em, thro' the narrow Way of Resignation; all for the Royal Latitude of the Father's Way and Process, without the strict Passage  
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thro' the Son's Centre, which could only give them the regular Entrance into 'em, and prove the just Ballance of their Aspirations: or as shooting out into the Circumference, without passing thro', and keeping hold of the Centre. Now, whereas God Dilates to Infinity in the Royal Liberty and Majesty of the Father, and also contracts to Infinity in the gentle, yielding, and resigning Powers of the Son, which, as from the Centre, flow and reflect again, and fill up the whole Circumference (so to speak for Illustration) of the Father; Lucifer, with his Angels, affecting the broad Way of his Father's Greatness, and receding too far from the Son, and neglecting the Warnings and Checks that were given him, dilated and elevated himself so far, that he lost his Central Hold of the Son's Principle, and consequently his Ballance; so broke the Harmony of Nature, and burst his Frame; and by extinguishing the meek Love swell'd on in the fiery Principle, in a divided Will, into a monstrous Pride, Resistance of God, and at last to Enmity and Rebellion against him; so became captivated in the Anger and strict Justice of God; which in Degree, is the State both of the Jew, in their Alienation from and Enmity to the Son of God, and of fallen Mankind, in its apostate and unregenerate State; each of which are no other Way recoverable from their Fall, but by the Son of God returning in Grace to 'em, and giving into their Souls what they have lost, and what they want of His Nature and Property toward the Rectitude and Harmony of their own.

Now Grace has been already offered to Mankind, and the Decree for the Restoration of the Jewish Nation been published in the first Promulgation of the Gospel of Christ; what further remains, or the full Extent of Gospel Grace and Love comes on to its Manifestation, and to take Effect from this new Commission of the Angel flying in the midst of Heaven, and preaching the Everlasting Gospel: which will discover the secret Decree and full Glory of the Divine Grace and Goodness, by Removal of the Clouds and Coverings which have long been upon it in the preparative Courses and Dispensations, especially of the strange Work of strict Justice and Judgment: through which few have been able to discern the gracious Ends to which, in the deep Wisdom of God, they have been ordained. Here God will be manifested in the naked Truth, Simplicity and Glory of his Divine Nature, which is Love, only Love; the

the *Ground* and Foundation of all his Attributes, from whence they spring, and in which they terminate ; and consequently to whose sovereign Will and good Pleasure they all subserve, act, and tend, as to their ultimate *End* and *Crown* : Which Love being most perfect, absolute, and infinite, cannot be supposed to will, or endure to see any of its Creatures, its own Product and Offspring, Eternally miserable. Nay, if Infinite *Love*, which cannot but act according to its Nature, has also Infinite *Wisdom* to contrive and conduct the Means, and Infinite *Power* to bring them to Effect, how can it be but that it must prevail ; but that Love must affect with its own *Property*, and crown all in the End, as maintaining the Dignity of its own Nature, Victorious, Super-eminent, and Sovereign over All ?

What then is the Divine *Justice*, but the Justice of *Love* ? The *Law*, the Rule, the Order of *Love* ? The Power of inspecting, regulating, rewarding, or punishing ; and, upon the whole, conserving or maintaining the *Order* and *Administration* of the Kingdom of *Love* ? Accordingly, when Sin and Disobedience first broke forth, the Divine Justice, according to its Nature and Office, descended from its *Natural* and *Eternal Act*, of directing the regular Movements and Harmony of the Angelical World, to its *strange Act* of manifesting the Wrath of God, and herein of punishing for, and correcting these irregular Movements, and, in the full Course and Process of Justice upon them, acting according to its Nature and Office, to the End of *Love*, it will attain *that End*, and bring back the Rebels to its Kingdom to their due Allegiance : and then return itself to its *Original* and *Eternal Act*, of maintaining the exact *Order* and *Administration* of the Heavenly Kingdom, in the Peace, Unity, and Harmony of *Love*.

Now when this shall be accomplished, and the laps'd Angels be restored to theit Seats again, yea, to far higher than what they before possess'd ; for as in the Fall of Mankind they had enter'd into the Souls of Men, and twisted their own Nature with them, so will they be drawn up under, and by the Instrumentality of the Race of Mankind, made as *Subordinate Saviours* to them, under, and in the Power, of the Great Saviour ; as *Obad. xxi.* So that they shall come to partake of the same Lot with Men, after the Manner of their Union with, and Ingraftment into *Christ* : I say, when this is accomplish'd, not the *Jews* returning again to the Favour of God, nor Mankind

kind rising from their Fall, shall come in with such Zeal and Fervour, with such Transports of Joy, and Praises of Redeeming Love, as those will do; as the greatest Monuments of Grace standing in Eternity, and as the highest Incentives to the Praise and Love of God, and Admiration of his Wisdom and Goodness. O the Depth of the Wisdom and of the Love of God! How unsearchable are his Judgments, how unfathomable are his Mercies, and his Ways, in the Display of both, past our finding out!

It is not here the proper Place to enter upon the Discussion of this great Point, to answer Arguments against it, and vindicate some Scriptures, which, as we have 'em translated, speak of it differently from what is found in the Original: But further Satisfaction will be given herein, as the Subject is resum'd in the Body of the Work; only thus far is advanced, in Consideration of the deep Ground of the Divine Nature, to take off, or at least rebate, the general Prejudice against it.

§§ These Things premis'd in Reference to the Dispensation now proceeding, I must now speak something in Relation to the Work in Hand. And here the Enquiry will be, Whence is your Commission? And what are your Credentials? And ought not a Declaration of so high a Nature to be accompanied and confirmed by Miracles? It is answered, 1. A Commission Privately given is sufficient to authorize a Herald or Messenger of the Will of God to his People. 2. John Baptist, in his Proclamation of the Advent and Kingdom of Christ in its first Appearance, did no Miracle; yet all Things that John spake of him were true, John x. 41. 3. Miracles soon succeeded John's Testimony, by Christ's Appearance, in which he presently indulg'd the Jews, as in an Infantile State, and External Oeconomy, us'd to, and so seeking Sign and Miracle: But as Christ preferr'd a naked Faith, with its proper Motives, beyond a Belief upon a Constraint of actual Demonstration, it is to be queried, whether the adult Christian, suppos'd to be a greater Proficient in Faith and spiritual Discernment, may be allowed or indulged in this Point as the Jews were. Miracles, for Confirmation, being for those that believe not, and not for the Household of Faith. 4. However, as this third Ministration will unite and comprehend the Powers, and Wonders, and Blessings, both of the Law and Gospel in it self; so it is not to be doubted but that more

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and greater Miracles will be wrought in it than under either of the former; yet it may be queried still, whether, in the Wisdom of God, suited to a more spiritual Economy, Time and Opportunity may not be first given for those who shall believe without seeing and feeling, or Constraint of miraculous Confirmation, to come in and receive their peculiar Blessing, and their Places both of Honour and Favour with their King.

As to the Enquiry, What Authority and Commission we have to go forth at this Time, and in at this Manner, with our Witness to, and Proclamation of, the Kingdom of Christ, as now preceding, This will be found faithfully laid open in the former Part of the following Work: Which Work, it is hoped, will itself bear Witness for itself of what Nature it is, and from what Spirit it is written, and approve itself to the sincere Christian to be a *Sample* brought of the Fruits of the good Land, by such as have been sent as *Spies* to explore, and make their Report of it; and more particularly, as tending in a Healing and Reconciling Spirit, to restrain the Spirit of Discord and Division, and revive Christian Charity and Fraternal Love among the various Professors of Religion at this Day; to quicken the dying Seeds of Faith, and particularly *That*, so far lost, of the glorious *Advent* of our Lord to his Temporal Kingdom; that so, by Preparation of his Way, a *Stop* may be put to his severer Work of Justice and Judgment, the Curse be prevented, and Grace succeed in the room thereof.

The Former Part of this Book, consisting of a Set of *Revelations* from the Lord Jesus, as coming in His Kingdom, was given forth thro' a Gentlewoman of this City, who has been for many Years under the Extraordinary Influences and Powers of the Holy Spirit. Those who are inur'd to Distinction in such Cases, will easily perceive they are not given from a Voice as of Mount Sinai, but from the Mount *Sion* Dispensation of Grace and Love. The other Parts of the Work are by the same Hand which here writes; one who has been for almost thirty Years under the Course of the Divine Visitations; and by the Advantage of a single and retir'd Life, had the Opportunities of a through Examination, and full *Test* of the Truth and Solidity of them: Whose Part, together with the Revelations before-mention'd, have been by special *Commission* order'd to be publish'd together; and are here, Reader, offered and left to thy serious and impartial Consideration, between God and thy

thy own Soul. Run not wholly with the Vogue and Traditions of an Age so distant from the Primitive. Here is enough advanc'd to make a wise and good Man consider in so weighty a Point for himself: Determine not in haste, but read in Simplicity and Dependance on that Wisdom that cometh from Above; and perhaps, as thou goest on, a Beam of the Holy Light may glance into thine Eye, or the Holy Fire enkindle in thy Heart, and give thee Demonstration of what otherwise in thy own Wisdom thou may'st not comprehend.

Beside this, look out into the *Visible Scene of Things*, and see if there be no *Signs of the Times*, and of the great Changes approaching; no *Footsteps of God's coming nearer to us*, and interposing more signally by his Providence in the Affairs of Mankind; and whether *Christ, the Prince of Peace*, has not begun to influence the Reins of Government of the Earth, beating the Swords into Plow-shares, and *constraining the Nations to Peace*; and whether there has not appeared, in a more than ordinary Manner, a Spirit of *Healing, Accommodating, Uniting, and Confederating*, and particularly in *Adjusting the Pretensions and Differences of Princes and Nations*, eluding and *overbearing the Spirit of Discord*, in its utmost Efforts, to the contrary.

On the other Hand, as to the defective Part of Christendom, and the Judgments of God thereupon, let it be examined how far the Signs of the latter Times, mentioned in the 24th of St. Matthew, have been made good.

But particularly, as to our own Nation, may be queried, whether it has not already past its preparatory *Vials of desolating Judgments* in the last Century, *viz.* in the *Civil Wars*, the *Pestilence*, and the *Destruction of its Metropolis by Fire*: Also within our Memory, from the Beginning of this Century, in a Course of singular *Judgments*, but mixt and allay'd by a concurrent Course of singular *Mercies*, appearing in the *Ballance to preponderate and prevail*. The first, the *War with France*, the *Rod and Scourge of the Nations*. A second, the *Great Storm*: where is observable that it came on the *Eve of Advent*; and that on the very Day of our *Publick Fast* and *Humiliation* on That Account, it *Returned again with several the like ruinous Effects*. Another, may be termed the *War of France*, or the *Rod of Judgment turned upon us in Spirit*, and carried on in the *Ecclesiastical Sphere*, *viz.* in the violent Inroad of the late *French Prophets*, in a *Spirit directly Reverse to the meek and gentle Spirit*

Spirit of the Love-Dispensation opening in Powers of the Kingdom, some Years before, and seeming a *Reproof* for the Neglect of it, on one hand, and on the other, as a *Foil* to set it off in its native Beauty, and Conformity to the Primitive Spirit of the Gospel.

Beside what has been said already of this Nation standing like the Jews in a Fore-Election of Grace; 'tis easily discernable how it stands also much in the Temper and Property of the Jews; both the Good and the Bad. In the Good, eminent for Zeal and Adherence to, and Defence of the true Religion: In the Bad, Stiffneck'd, Rebellious, and disposed to Changes and Revolutions; also murmuring, uneasy, and forgetful of the Favours of God; and in a peculiar manner inclined to, and eager after the outward and Temporal Blessings. And here particularly the Judgment-Work of the Day has Arrested this Nation, in the midst of its so eager Pursuit of Wealth; and in a sudden and surprizing manner, reduced many Thousands to a low and indigent State; doubtless to bring them more to a Dependence on God by Faith, and to seek first his Kingdom; the surest Way to obtain these Things, and hold them with the Blessing of God; and perhaps as a Preparation, in order to be made amends a hundred Fold in this Life; as the peculiar Time may be now commencing for the actually making good that Promise.

I might add the violent Efforts of the Spirit of Discord, Faction and Rebellion; the great Contentions in the Ecclesiastical Sphere, the Growth of Scepticism, Libertinism, and Prophaneness, the Decay and Sinking of Faith; even to the questioning and attacking the very Fundamentals of Christianity: And more generally, the Disorders of the Elements, the Confusion of the Seasons, and the unusual Signs in the Heavens: Nature interrupted in her Course being generally a Warning of God to Mankind; also Abroad, terrible Earthquakes, Inundations, and numerous Conflagrations, and the Pestilence raging in many Places, and in our very Neighbourhood: with daily sad Disasters, Casualties, and unnatural Deaths; unusual Violences, Barbarities, and Wickednesses abounding among those over whom the Evil One has Power: Who seems to have his Chain lengthened at this Day; and *ranging* the more, as he knows his Time the *shorter*. All which together, may possibly convince the impartial Inquirer, that God has

been, and is moving in a more than ordinary Work of Judgment, in these our Times.

But as we speak also of a fresh Motion of Grace from the near Advent of the Kingdom, in the Preparatory Powers of it, running concurrent with, relieving under, and wrestling against the Work of Judgment, and that more particularly in this Nation, let this Part also be inquired into: Not but that, if we look Abroad, there may be seen some notable Tendencies and Preparations, as in the zealous Vindication of the more *Spiritual Divinity* by the Archbishop of Cambray, Father Quesnel, Cardinal Noailles, and others; the Opposition to the Pope's Bull *Unigenitus*, and the *Appeal* of such Numbers of the *Romish Clergy* to a *General Council*; with other Dispositions, Ecclesiastical and Civil, towards a Reformation. But as to our own Country, let it be inquired, Whether the many signal Appearances of God in surprizing Providences and wonderful Deliverances, within our Memory, may not argue a more immediate Regard and Hand of God? Whether the *Star* and *Candlestick* of the *Church Period*, which learned Interpreters of the Prophecies agree to precede and introduce the Kingdom, and in which they suppose this Age to stand, *viz.* the *Philadelphian*, does not seem to have influenced and shone out among the better Sort, in its distinguished Lustre and Property; and begun to calm the Minds of Men into *Moderation* and *Forbearance*, and excite to *Fraternal Love and Unity*?

Whether there has not appeared, in a more than ordinary manner, a Superior Conduct of the Throne of this Nation of late Years? Whether in its powerful and successful *Wars for Peace*, in *Peace obtained*, in *Peace maintained*, and diffused into the Minds of Men in peaceful *Principles*; whence have externally appeared Unions, Accommodations, publick Combinations, and ev'n the *Union of Great Britain* it self, in the two Nations whereof it consists: Also in *Peace propagated* and *maintained Abroad*, both by *perswasive Methods*, and by *Awe or Check of Power*, and also powerfully recommended and influenced in the Ecclesiastical Sphere among our Protestant Brethren Abroad? I say, Whether in all this there appear not some Ground to think, that the Great *Prince of Peace* has, in a particular manner, super-intended and acted through both the Throne and Kingdom of *Great Britain*, and set it as the Rule and Patternt o which other Nations are to conform?

It may be consider'd likewise, Whether there has not appeared a more than ordinary Spirit of Wisdom, Sagacity and Temper in the Great Council of the Nation, to allay and adjust the many Differences arising, to overcome the great Difficulties, and to wind off, and give Ease under, the most intricate Circumstances and pressing Calamities ; and particularly a Tenderness and Charity highly suitable to such a Season, in opening the Prison Doors, and giving *Liberty* to such great Numbers of poor and miserable Insolvents ? And ev'n generally, Whether there has not been an uncommon Spirit of *Sagacity* and Inquiry in this latter Age ; many running to and fro, and Knowledge increasing ; great *Genius's* arising in greater Numbers, cultivating and improving Arts and Sciences to a wonderful Height, and that especially in this Nation ; whereby it has acquir'd a Name Abroad, and the Fame of its *Philosophy* rival'd that of its *Arms* ? And it might be added as great Improvement in *Spiritual Knowledge* and Extraordinary Experience, could the Testimonies of those who possess them in private, be openly received : And this may be interpreted to have an Appearance of, at least to look not unlike the Preparations or Fore-Flashes of that Light or *Wisdom* which is according to the Prophecies, to be the Glory of the latter Day, in which *Knowledge* is to cover the earth, as the waters cover the sea, Isa. xi. 9. and in which, in the most condescending manner, and indearling Converse, according to the Declaration of *Wisdom*, Prov. viii. 31. *Her delights shall be with the sons of men.*

Give me leave here to subjoin to the Mention before made of the Disorders and Confusion of the Seasons of the Year, as Preparations in the Course or Work of Judgment, and in their first Clash and Combustion proving so, the Observation of the good Issue and Effect thereof in a Series nevertheless of Years of Plenty ; as also a *Ballance* of the Year by the late *Interchanges* of Winter with Summer, and Summer with Winter ; abating the Extremities of each, and reducing the whole Year to a greater *Temperature* : Also how, this last Year 1722, notwithstanding all Appearances to the contrary, the Want of its *April Showers*, and a long Drowth succeeding, has proved more fruitful than ordinary, and been blessed as it were with a *Revival* of decay'd Nature, in a *second Spring*, and that in such Variety, and even of some *Autumnal Products*, as has ne-

ver been known in these Northern Climates within the Memory of Man.

And lastly, let it be inquir'd, Whether there has not been (what is to be expected and look'd for before the great Advent) a *Witness-Cry* or *Publick Testimony*, both in this Nation and in this City, for Preparation of the Way of the Lord, and that in a *Gospel Spirit* of Meekness and *Fraternal Love*; and according to the Nature of a Fore-running or *Baptist-Work*, on one hand zealously Testifying against the Defects under the preceding Ministration, or the Declension of the Churches of this Day from the primitive Pattern and Spirit of Christianity; and on the other, to the Ministration *succeeding*, and to Christ as coming to his *Kingdom*, and to restore and make all things new? Which Testimony will be found to have broke forth in the Year 1697, and continued into the third Year of this present, and as it may prove to answer its Number in Effect and Product, *Sabbatic Century*.

To be plain then, this is the *Revival* of the *Philadelphian Testimony* then held: Then indeed rejected by the Churches of this Day *as such*; tho' not without its great Influence and Effect on many Persons, both in this and other Nations; but now appearing with greater Advantage for Acceptation.

The former was a Cry in the *Wilderness*, at a distance, in distinct Assemblies, different from any of the Forms of this Day; so less regarded, and proving a stumbling Stone and Offence to each Party, as concluding themselves in the only true and primitive Way. But This is in a more near and familiar manner, only of Address to the World by Writing, and without the Particularity of a Society or publick Assemblies held.

The former, as in the *Infancy* of the rising Dispensation, attended with many Weaknesses and Defects: This at least in a *maturer State*, after many Years Experience, a further Progress of the Spirit in its Work, and Increase of the Holy Power of it in the Instruments employ'd therein.

The former in greater *Obscurity* of Style and Expression; and oft, as to the Matter both of Writings and verbal Declarations, speaking of many Things very deep and hard to be understood. This keeping more to the *needful Part*, or, where Occasion may be, to rise to any Point more sublime, avoiding as much as possible, the uncouth and mystical Terms used by Spiritual Writers, and endeavouring

vouring to bring it down into more known and intelligible Language.

That was more *diffused* and Circumferential, in scatter'd Pieces and Parcels; both as to verbal Declarations here on one Subject, or Point in part, there another; and in Writings of Persons of differing Talents, oft abounding with particular and private Manifestations, and prophetical Indications, in an abstruse and Emblematical Way: This more *close* and Central, reducing all into a Regular *System* of the Whole, the Rise and Progress of the Kingdom, the Rules and Exercises of the Candidates therein, as to Faith and Practice, the Stumbling Blocks in the Way of the Spiritual Travellers remov'd, the peculiar Stratagems of the Great Enemy against them discover'd, and the Result and *Fruits* of the Holy Powers then open'd, and since continued, brought forth as ripe, and in their full *Season*.

Yet further, that was with some Mixture of the *Severer* Work, especially towards the Conclusion, in the Denunciation of *Judgment* upon the Neglect and *Rejection* of the Warning and Testimony then born: This comes after what of that Kind may have been appointed is *past*, and after the Denunciators, according to the Nature and Spirit of their Ministration, *viz.* of Brotherly Love, have themselves chiefly suffer'd under the Judgment Work, and as a *Forlorn Hope* (with Allowance to the Expression, not as without Good Hope, but as) set to bear the first Shock, and break through the first Difficulties, and appointed as *Sacrifices* for their Brethren, that the Grace of the Kingdom may come to *Them* at an easier Rate; and now coming with the joyful Message that the Angel of *Judgment* is *Out-wrestled* by the Angel of *Love*, and of the *Covenant* of Grace; the Open Door of the Powers of the Kingdom maintain'd, and growing still wider and wider; and the Frown of an angry *Judge* now turning into the Smile of the *Bridegroom*; his Rod and Sword into the Sceptre of Grace and Love.

And lastly, after so many Years Cessation and Silence, and without bringing in a *New Sect* or Party in the Church, as was suspected, tho' then absolutely declared not to be our Intention, it is hoped that an impartial Survey of the now riper Times, and Observation of the great Appearances therein, and Tendency of 'em, may further recommend this great Testimony for Acceptation with the sincere and devout Christian.

At the Beginning of the Publick Work *Anno 1697.* there was a compendious *Declaration* of the Design of it, and of the extraordinary Experiences of the Spirit, and as the First Fruits of the rising Kingdom, offered to the *Archbishops*, and *Bishops*, and *Clergy* of the Church of *England*, by a *Presbyter* of that Church, and Member of the Society engag'd in that Work; so by the *same* Hand is this more full Declaration and Testimony address'd, not to *That* Church only, but to *All* the Religious Parties and Professions of this Nation, and to the Christian World in general.

Let not, candid Reader, a Name accidentally, and through Misrepresentation, brought into Disrepute with many in this Nation, give thee any Offence or Prejudice: The Term of *Philadelphian* was long in Use in this and other Countries before its particular Application to the Society now mention'd, who borrow'd it only to express the *Nature* of their Faith and Expectation, and consequently of their publick Testimony, and us'd it in that Sense wherein all the eminent Writers on the *Revelation* have taken it, *viz.* to express such as stand in the *Spirit* of the Church of *Philadelphia*, and in the Faith and Hope of that blessed State of the Kingdom, which is by all agreed to be the peculiar Blessing and Glory of *That* Church-Period. And as that Society, after its Work done, dissolved itself, so thereby it *resign'd* its Name from such peculiar Appropriation, into its general Latitude, and us'd it no otherwise than in *common* with all Christians, in the Faith, and Spirit of that Church-State,

¶ It remains yet, as may justly be expected, that we give some Account of the *Manner* of Christ's Appearance in his Kingdom. And first, in Order hereto, it will be needful to distinguish the several Senses and Acceptations of the Word. Sometimes then the Word *Kingdom* is taken for the *Place* in which a King exercises his Dominion, over Subjects there inhabiting; as when we say the *Kingdom* of *Great Britain*, *France*, or *Spain*, in a *Geographical* Sense only. 2. Sometimes it is taken for the Persons or Subjects, over whom a King exercises his Government, exclusively or in Contradistinction to the King himself. So the *Church* of Christ is commonly taken for, and by Divines called the *Kingdom* of Christ. And 3dly, it may be taken in a more full and comprehensive Sense, taking in both

*King*

**King** and Subjects, and implying also the Place; as the King of such a Country, in the midst of his Subjects, sitting on his Throne in the *actual Exercise* and Administration of his Government and Reign over them.

Again, the Kingdom of Christ may be distinguish'd into, first, the Kingdom of Power, and Right of Authority, and this over Heaven and Earth, and the Regions of Darkness, wherein also he reigns in his Justice. 2. The Kingdom of Grace, as manifested under the Gospel-suffering Dispensation. 3. As following according to the common Distinction, the Kingdom of Glory in Heaven. But before this last is to be added an Intermediate Kingdom, *viz.* of Peace and Grace Triumphant here on Earth, in a Sabbath Age of the Word, according to the Prophecy of his Thousand Years Reign; and this Intermediate Kingdom is what we here intend and call the Kingdom of Christ, (taken in the full Sense of the Word before-mention'd,) as King, in the midst of his Subjects, his Church and Spouse, sitting on the Throne of renew'd Nature, and administering the Government, and reigning together with his Saints, in Peace and Love Triumphant.

As to the Manner of Christ's Appearance, 'tis not to be understood in any of the grosser Senses of a Personal Reign, in which it has been taken by some, nor of an open visible Appearance in that Glory wherein he now reigns in the *Heavens*, which this World could not bear, and maintain its Consistency; neither could he bear so near the remaining Defects and Evils in it: But at first the Kingdom will be manifested in a *Return* and Revival of the *Spirit*, in all the Primitive Powers of the *Apostolical Age*, and go on to greater Works than were then brought forth, even to the uniting the Miracles of *Power*, as under the *Law*, with those of *Grace*, under the *Gospel*. There will be a Different Manner of Manifestation of the *Spirit* from that at *Pentecost*, which was chiefly in the *Name* and *Nature* of the *Son*, John xiv. 26, and in *Conformity* to the Dispensation he set on Foot, submitting to be griev'd and quench'd, and fill up the Measure of his Sufferings in his Body, which is his Church; but here with the Accession of the *Father's Dominion Power*, and therein a more free Contribution of that Part or Power of the *Spirit*, which proceeds from the *Father Himself*, which will give it the peculiar Distinction of the *Spirit of the Kingdom*, as coming to

reign, and raise the Possessors of it into the Throne, and abide with them therein for ever.

In the Progress of the Kingdom, and to the *Perfected Saints*, or fixt Pillars in the Temple of God, there will be also a *Visible and Personal Appearance* of Christ, in the restor'd Paradise of regenerate Nature, where he will be seen, and converse with them, as he did with his Disciples between his *Resurrection* and *Ascension*: which Middle State is what this State of the Church triumphant on Earth *Answers to*, as now *Risen* and reigning victorious over Sin and Death, in Conformity to her Head, and that before her *Ascension* for Glorification in Heaven.

This Kingdom will have its *Gradual Rise*; and appear at first in some chosen Instruments, who have been prepar'd under the previous Powers of it, and in the appointed Time break forth in the open and visible Powers, for Demonstration to all; upon which there will be a quick *Multiplication* to Hundreds and Thousands; and both the Power and Fame of the Kingdom spread like Lightning from *East* to *West*, and proceed conquering and to conquer, till at last all Nations submitting themselves, the Kingdom of Christ shall be established to the Ends of the Earth.

Some Things also may be expected to be said concerning the Way and Manner of *Writing*, in which these Things are given forth, of which the following Account is offer'd. As it has been declar'd that this Reviv'd Testimony to, and Proclamation of the Kingdom of Christ, is by especial *Commission*, and by Instruments professing themselves to be under the Influences of the Powers thereof, what is here deliver'd is for the most Part in the *Declarative Way*, according to the usual Manner in such Cases; but not all in the same *Degree* of superior Power and Influence. Some Things directly and in the Person, as the immediate Word of the Spirit; others brought forth under the Influences and *Gales* of the holy Power, as filling the Vessel, and throwing in the Substance of what is to be declar'd, but leaving the Instrument at *Liberty* as to the bringing it forth in *Expression*; tho' in this has been generally perceiv'd an *Assistance*, and sometimes even an *over-ruling* Power, actually restraining and rejecting what has been conceiv'd and intended to have been brought forth in Words; to be suppos'd where something of Nature has struck in and offer'd

fer'd to mingle itself with the Manifestation given. Others again are given forth in an Inferior and more *Rational Way*, tho' yet with the Advantage of a superior Light, according to the Distinction made by St. Paul, 1 Cor. vii. 10. *And unto the married I command, yet not I, but the Lord;* and Ver. 24. *But to the rest speak I, not the Lord;* and Ver. 40. *But she is happier if she so abide, after my Judgment;* adding, *And I think also that I have the Spirit of God:* Where the Apostle distinguishes between having a *special Revelation* in a Case, and the *general Advantage* of being posseſſ'd of, and under the *Conduct* of the *Holy Spirit*, as an Inferior, tho' yet a *Degree of Divine Illumination*: Which latter Way St. Paul made good Use of in his frequent Disputations, as a Key to let in such as stood more distant and prejudic'd, and particularly such as by their worldly Wisdom and Learning, were less capable of receiving Gospel Truths in the Simplicity of *Faith*.

Now these three Ways are suited to the different Ranks or Degrees of Christian Progress, and alike useful at this Day: As some are found in the External and *Rational Knowledge*, but prejudiced against any Appearance of the Primitive Operations of the Spirit, and standing in need of the Rational Manuduction to a right Judgment concerning it: Others more advanc'd in the *Spiritual Part*, and as without Prejudice, capable of receiving a more sublime Truth or Manifestation in the Way of Faith, from its proper Grounds, or *Motives of Credibility*: Others, thro' the Faith of it already received, standing as *Candidates* or *Waiters* for the Kingdom, or under some Experiences of the previous Powers of it; for whose Use and Conduct, and to whose State many of the Informations here given, are more particularly adapted, and by whom the more sublime Manifestations may, as proper Nutriment, be readily and joyfully receiv'd. In which Case the common Reader ought not to take Offence, if he meets with some Things beyond his Reach, and present Assent to; considering that the *Scripture* itself, written for the Use of all, is found providing at once for the *several States* of Religious Progress, and has its *Fords* in which a *Child* may wade, and its *Depths* in which an *Elephant* may swim.

Much les should any look with Contempt or Indignation upon the Profession of extraordinary Experiences, and that even of the Powers of the Blessed Kingdom, and of a Commission to proclaim its Advent: which, as it has been prophesied

phesied of in Scripture, and also been the Subject of the Writings of learned and pious Divines in all Ages of the Christian Church, ought to be the Desire of, and the Signs or Appearances of it to be look'd out for, and receiv'd with Joy, by all Christians. Nor can the Instruments in this Work do otherwise than submit to what they are persuad'd, and assured in their own Consciences to be the Will of God, and that confirm'd to 'em not only by the inward Witness of the Spirit, but by actual Tasting, Feeling and Handling of the Word of Life, and Powers of the Kingdom which they proclaim: tho' they cannot communicate their Assurance or Sensations to others, only offer their Declarations, in Way of Instrumentality to the Faith of sincere Christians; or sometimes, in Cases that will bear it, their Proof and Argument from Scripture and Reason.

And lastly, in a Word, we are not here *calculating* Numbers, Times, and Seasons, or predicting when the expected Blessings of the Latter Age are to come, and the Sabbath Age to Commence; but, from the real Appearances in, and Products of it, endeavouring to show that the Times *are come* upon us, and we already within the *Verge* of the Kingdom, and are not aware of it.

I shall conclude this Introductory Part with some Things serving to illustrate the Title-Page, particularly the Scriptures added in Way of *Motto*. The first, concerning the Seventh Angel, is applied as suited to the Time of Fulfilling the Prophecy, on Supposition of our being Now under the Sounding of the Seventh Trumpet, in Proclamation of the Sabbath Kingdom, and Alarm to the Nations of the Earth.

The second, *Isai. xi. 10.* as in its utmost Completion, relating to the same Time and Occasion; and as giving the Sign as well as the Sound; the setting up an Ensign being to be accompanied with Sounding of the Trumpet, and other Instruments.

There is mention'd in Scripture a setting up an Ensign for Judgment, attended also with Musical Instruments, in Alarm to the Nations against the People of God. *Isai. v. 26.*  
*And he will lift up an Ensign to the Nations from far, and will Hiss unto them from the Ends of the Earth:* the Septuagint render it will Pipe unto 'em; the Original Word importing also the Sibilation, as it were, or whizzing Tone of a Musical Instrument attending the Solemnity.

With

With the setting up the Ensign, or Standard of Grace, is mention'd also this Sounding the Alarm or Call with the Martial Instruments of Musick, in a parallel Place, *Zach. x. 8. And I will His [Pipe or Trumpet] for them, and gather them; for I have redeemed them, &c.* But more plainly and fully, *Isai. xxvii. 15. And it shall come to pass in that Day that the GREAT TRUMPET shall be blown, and they shall come which were ready to perish in the Land of Affyria, [whither the Ten Tribes were carried,] and the Outcasts in the Land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem.* The Sounding of the Instruments is not mention'd indeed together with the Ensign in Ch. xi. but the Indication of Grace therein made, is immediately resounded to by the triumphant Song of Joy and Thanksgiving contain'd in the following Chapter.

It is to be observed in Scripture, how Prophecies, Types, and Figures, and Figurative Scenes, and also gradual Accomplishments, or Fulfillings in Part, look on still and chiefly refer to their full and ultimate Accomplishment. So the Patriarchal Figures, the Law, and the Prophets, point to Christ's several Advents both of Judgment and Grace, of Humiliation and Triumph. It is to be observed also, how the Advent in Judgment and Grace, also the Ensign, and Trumpet of Proclamation, distinct and distant in the Process to Accomplishment, at last are found co-inciding, or concurring. As *Isai. xi. 10. And in that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People: to it shall the Gentiles seek, and his Rest shall be glorious.*

The Trumpet attending the Advent, or Appearance in strict Justice on Mount Sinai, upon the Advent in Grace, was soften'd and translated into the Humane Voice, first of John Baptist the Precursor or Herald, and then centring in the Voice of Christ himself, the Truth and Word of God, calling, *Come unto me all, &c.* here, as coming to suffer, without the Solemnity and Harmony attendant of Majesty and Royal Procession, reserv'd to his Triumphant Appearance, in which both the Dispensation of Judgment and of Grace meeting, and Mercy and Truth, of strict Justice, kissing each other, the Trumpet also of Judgment concurs in Harmony for Proclamation of the glorious Advent.

The Scriptures here quoted, with their Contexts, compar'd together, bear Characteristicks of the last Gathering of the Dispersion of the Jews, and of the Kingdom of the Messiah Triumphant: as particularly the Calling of

*Egypt* and *Affryia* to be the People of God, with *Israel* between them, inhabiting the City of *Jerusalem* in Peace, and in the Favour of God, the Sounding of the Great Trumpet, the Restoration of the Ten Tribes, the Punishing the Crooked Serpent and the Dragon, &c. corresponding to the Revelation Scenes.

From the Concurrence and Co-incidence of the Sign and Thing signified, in the Latter Day of Completion, there may be Ground to expect that the Sign of the Son of Man in the Heavens, upon which follows the great Mourning of the Tribes of *Israel*, will be a preludious Visit or Appearance of Christ in the Visible Heavens, attended with the Glorified Ensigns of his Humiliation and Crucifixion, to the *Jews*, according to their Dispensation and Expectation, externally Figurative of his more inward and spiritual Appearance, in the Glory of his Millenial Kingdom, in the New Paradise of Restor'd Nature.

From the Co-incidence and Union of the Trumpets, and the Strength of That of Justice and Judgment concurring with that of Grace and Love Triumphant, in the Sounding of the Great Trumpet of the Seventh Angel, may be a like Ground of Expectation, that the inspir'd Musick of the Time of *David* and *Solomon*, as in the Type, shall be brought forth in the Glory of the Anti-Type; as the Breath and Unction of the *Spirit*, and the Truth of the Eternal *Word*, concur with, and in the harmonious Unity of the *Father*, who now sets the triumphant Fuge to be echo'd to and carry'd on through Universal Nature.

The mention made of Sounding the Great Trumpet, implies the previous and distant Soundings of the Lesser in their Seasons. But what is imported by the Word *Zishrok*, or the *Sibilative Call*, in the more shril and acute Tone, belongs to the setting up the *Ensign*, and the Appearance, or Procession in the Royal Power and Majesty: and is different from, and next or immediately precedes the Great Trumpet. And the Naturalist may observe this whole Scheme emblemis'd, or represented in little, in inferior Nature; as the *Turkie-Cock* is seen acting the Part of *Majesty* in Procession, displaying his Ensigns, exerting his Strength and Spirits, till he trembles throughout, stiffening and trailing his Wings upon the Ground; then as he begins to proceed, first giving the *Sibilative Call*, and after, Sounding, as it were, his Great Trumpet.

Thus

Thus as the *Minor Cock* proclaims the natural Day or Advent of the Sun, himself also bearing his little Ensigns of Royalty; the *Major* with greater Pomp figures out, signifies, and reminds of the greater Day and Advent.

Further, the *First Call*, on the present Advent, is the previous Call of *Wisdom*, as the Beginning of the Ways of God, as in a *Feminine*, i. e. more Acute or *Treble Tone*. The *Second* is, where the Breath of the *King* himself gives the Blast, in which the Harmony of the whole *Scale* concurs. The *First* like the Voice of *Mary Magdalen*, signifying the *Resurrection* of Christ to the Disciples; the *Second* as the Voice of the Spirit, more full and universal through the whole *Apostolic Round*; and this yet more at Large, as it comes over again in more full Completion in the *Resurrection Ministrations*.

This Scene will have its Grand and *Ultimate Completion* at the *Last Advent* of Christ in the Power and Glory of his Father, wherein the Trumpet of *Judgment*, and of Grace and Triumph, shall co-incide; and the Voice of *Christ Himself*, attended with his *Arch-Angel Herald*, shall summon the Quick and Dead, and assemble the Universal Congregation of Heaven and Earth, and also of the Infernal Regions, to the general Audit, and Consummation of all Things.

Thus all preceding Prophecies, Types, Figurative Scenes, Dispensations, Gradual Fulfillings, Signs and Significations, Times and Seasons, and Church-Periods, center, are fulfilled in, and end in *Jesus Christ*, the *Alpha* and *Omega*, the Beginning and the End of all the Works of God.

The Passage out of *Esdras* is understood also with different Relations: First, to the Virgin *Mary*, as Spouse of God, and Mother of Christ, representing in *Little* the *Church of Christ at Large*, as standing in the same Quality and Denomination; first as to the Formation of Christ in Spirit; and chiefly as overshadowed in the latter Age for the Birth of the Man child, or Christ Triumphant; to which *The Bride* here secondarily relates, and ultimately to the Virgin-Wisdom of God, as before spoken of; who, as she has in all Ages been calling to the Simple to learn Knowledge, is now opening her Treasures, and appearing in her Beauty and her Bounty. Happy ten thousand Times, who, in this her Day, and of the Great *Solomon* now returning, shall prefer the Choice of *Solomon*, and obtain the Favour of this Imperial Bride; the Splendour of the Divine Majesty,

the

the Light and Glory of the Heavenly Creations, the Mother of Peace and Holy Love, who has and is the Key of all Mysteries, and all Knowledge; even of the Archives of Eternity; whose Dowry to the blessed Soul who shall possess her, is the Aggregate, the Union of the Blessings of Heaven and Earth; in whose Right Hand is Length of Days, even Immortality; and in her Left, Riches and Honours; yea, ever-durable Riches and Righteousness.

These Things are what have been found needful to the Introductory Part, or Preparation of the Way; the Importance whereof, 'tis hop'd, will apologize for the Extent of it.

May the Spirit of Christ, the bright and Morning-Star, direct our Eyes, where the Sun of Righteousness arises with Healing in his Wings.

R. Roach.



THE



THE  
IMPERIAL STANDARD  
OF  
*MESSIAH Triumphant,*

Coming now in the POWER and  
KINGDOM of his FATHER  
to Reign with his SAINTS on  
Earth.

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PART I.

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*The PROCLAMATION of the KINGDOM.*

**H**E following Revelations having been given through a Gentlewoman in this City, and appointed, as is declared in 'em, as so many Proclamations of the Kingdom, this general Title is therefore prefixed to 'em, as they make a Part of the present Work: Which tho' they proceed not in the formal Way of a Proclamation, yet contain it in Substance and Effect; being the Declaration of the Grace and Love of Jesus Christ coming now

Lord and King, as the Spouse and Bridegroom of his Church, to raise, restore, and adorn her with the primitive Gifts of his Spirit; and to take her into the actual Participation of the Joys and Glories of his Kingdom.

It has pleased God, in this last Age, to visit many Persons of both Sexes, but more especially the Female, with his Extraordinary Powers; who have been, as *Mary Magdalene* was in her Time, *Ambassadors* of the *Resurrection* of Christ, now in Spirit and Power of Dominion, to take Possession of his Inheritance, even to the uttermost parts of the earth. A wonderful Instance of this kind was some Years since publish'd and address'd to the German Clergy, by the Reverend Dr. Petersen, sometime *Superintendent* in Lunenburg, in a Set of Revelations given through a Noble Lady; which he recommends to their serious Consideration, in his *Letter to some Divines* on the Question, Whether God does at this Day reveal himself to any in an Extraordinary manner by his Holy Spirit? Which he endeavours to confirm, and offers this as an undeniable Instance of it. Nor have we wanted other eminent Instances at Home, in Persons thus highly favoured of Heaven, and had in great Esteem Abroad, tho' without Honour or Regard in their own Country. These more distant in Time; but what is here offered comes closer to the Point of Time, yea declares the Fulness of Time to be come, and gives the Word and Command to publish the glad Tidings of the *Gospel Triumphant*, and proclaim the Commencement of the Kingdom; from this Beginning to proceed in daily greater Manifestation and Demonstration to the World. The immediate Title of these Revelations is as follows.

REVE-



REVELATIONS from God to the General  
Assembly and Church of the First-Born,  
scattered over the Face of the Whole Earth ;  
and to all those who shall see the Day of  
their Visitation.

I.  
A RISE, put on thy Strength, O Daughter of Sion : Proclaim the Day of the Lord ; for your King comes to reign in the Brightness of his Father's Glory. Say unto the Elders of Israel, Blessed is the King that comes in the Name and Power of the Lord. Peace in Heaven, and Glory in the Highest. A Resurrection Testimony shall be visible in this your Day, to quicken the dry Bones of the House of Israel. They shall arise, and stand as fix'd Pillars in the Council of the Lord ; and their Arms shall be made strong by the Hands of the mighty God of Jacob. By Divine Knowledge the Deepes are broken up, and the Clouds drop down their Dew. The Dew of Heaven shall descend, and water the waste Places : and many shall come to the Glory of my Rising, saith the Lord.

II.  
Cry aloud and spare not, lift up your Voice as the Sound of a Trumpet ; for the Beginning of Days is come. Sion shall be redeemed by my powerful Arm, and all her Enemies like Dust shall fly before her. Hearken all ye Nations, and prepare for my Appearance ; for I am mighty to save to the utmost all that shall come unto me. Ye shall learn War no more ; your Swords shall be beat into Plow-Shears, and your Spears into Pruning-Hooks ; and there shall not be a Destroyer in all my Holy Mountain, saith the Lord.

III.  
Lift up the Everlasting Doors, that I the King of Glory may come in. For my Truth shall break forth like the E Sion.

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Sun-Beams in the Morning; and my Light shall transcend the Brightness of the Noon-Day. Let the Day-star arise in your Hearts: for I am the same Yesterday, To-day, and for Ever. Come ye that are wise unto Salvation, and rejoice in my Power. Because ye have loved Righteousness, and hated Iniquity, therefore God hath anointed you with the Oil of Gladness above your Fellows. The Envy of *Ephraim* shall depart, and the Enemies of *Judah* be cut off. *Ephraim* shall not envy *Judah*, nor *Judah* vex *Ephraim*. Be ye Holy as I am Holy, that ye may be fit Guests for my Immortal Feasts.

## IV.

Rejoice, my Elect, for the Victory is to *Sion*. I have chosen you from all Eternity to bring the Glad Tidings of Peace and Reconciliation. This Truth shall be establish'd by a Cloud of Witnesses, and handed down to the Children of the third and fourth Generation. Behold I come marching upon the Wings of the Wind, to darken the Counsels of the Wise, and to bring to Nought the Understanding of the Prudent. Wherefore lift up the Hands which hang down, and the feeble Knees, and drink ye abundantly of the living Streams which are dispensed from the Rock of Ages. Thus will I manifest my self, and thus distinguish those whom I have chosen. Abide ye in the Purity of the Gospel Profession, and let your Light so shine before Men, that others, seeing your Good Works, may glorify your Father which is in Heaven.

## V.

I am the *Resurrection* and the *Life*, and he that believeth in me, tho' he were dead, yet shall he live, For I have covered my self with Light, as with a Garment, and am coming down to the habitable Part of the *Earth*: to give Light to those that sit in Darkness, and under the Shadow of Death, and to guide their Feet into the Way of Peace. I will say to *Jerusalem*, Arise, shine, thy Light is come, and the Glory of God is risen upon thee. Joy and Rejoicings shall be heard in thy Courts; for I will make thee an Eternal Excellency, a Joy of many Generations. The Mountains shall depart, and the Hills shall be remov'd, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed. He that toucheth thee, toucheth the Apple of mine Eye, but with Understanding infinite will I set my Watch about thee;

and

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and he that keepeth *Isræl* shall neither slumber nor sleep. I that was set up from everlasting from the Beginning, or e'er the Earth was, will be a Fountain of Life springing up before thee ; and the Glory in the Midst of thee. Rejoyce ye with *Jerusalem*, and be glad with her all ye that love her, that ye may be delighted with the Abundance of her Glory.

VI.

My Name is written in the Hearts of my Elect, that they may do my Will upon Earth. I have sign'd my *Act of Grace*, and have past it in the High Court of *Justice*. I will begin a Work that shall reconcile the Hearts of the Fathers to the Children. For Priest and People shall partake of my descending Favours. *Judah* is set as burning and shining Lights ; they shall receive full Power from on high ; and none shall make them afraid. For I am their Rock and Defence, and the Gates of Hell shall not prevail against them. They have opened the everlasting Gate, and sung the joyful Song of Victory. The Sceptre shall not depart from *Judah*, nor the Lawgiver from *Jerusalem* ; and they shall inherit the Promises according to my Almighty Workings, by which I am able to subdue all Things to my self. Therefore sing ye joyfully, for the Lord is on your Right Hand ; who is bringing mighty Things to pass.

VII.

The Night is far spent, the Day is at Hand : Let us therefore cast off the Works of Darkness, and put on the Armour of Light.

O thou Eternal and only Wise God, who searchest the Heart of sinful Man ; thou knowest that thy Judgements are just, and that none can stand before thee justified. None can look up to thee who art a God of purer Eyes than to behold Iniquity. But thou art also our Advocate ; and through thy Righteousness we plead for Mercy. We are poor and naked ; cloath us, we beseech thee, with the Garments of Salvation, that we may come with holy Boldness to glorify thee in thy Triumphant Visitation. Glorify thy self, O thou King Eternal, by giving down thy Spirit and Power amongst us. Then shall all the seed of *Jacob* rejoice ; because the Majesty of the Lord doth visit us. Let *Jerusalem* be watered with the living Streams of thy Love, and the Earth gather Fruitfulness from thy resplendent Glory. Thou hast spoke the Word, hasten the

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Time, O thou most Holy, that thy Children may be set free from the Yoke of their Oppressors. Let those that fight the Fight of Faith be encouraged to press forward towards the Mark and Prize of their high Calling, and obtain thy Reward in thy Kingdom which is to come. Thou art the Great Invisible; and, when thou speakest, Heaven and Earth should sit in Silence; for who, till thou reveal thy self, can make thy Wisdom manifest. O rend the Veil, thou King of Saints, that we may be enabled by thy inlighning Conversation, to speak of thy Truths a-right; and to understand thee as thou wouldest be understood. Establish thy Kingdom, O Lord; open thy everlasting Treasury, and let thy own Works proclaim Thee King of all the Earth. Let *Miracle* convince, where fear of Punishment will not awaken. Infuse thy Properties into us, that our Darkness may become Light, and so break forth and shine till it rises to the perfect Day. Let the Holy Incense of Praise and Thanksgiving be kindled upon our Altars; that we may with one Heart and one Mouth go forth to meet this Rising-Sun, and sing *Hosannas* to the Mighty King of Glory. Even so come Lord Jesus, come quickly.

VIII.

Behold I come, and my Reward is with me. Take the Wings of the Morning, and fly away to my Rest, O Daughter of Zion; for I have redeemed thee out of the House of Bondage. Gather ye, my Elect, my Wheat into my Garners; fill up the Floors with the Encrease. Give to him that asketh, and those that would borrow of you turn them not away. Sow the Seed of Faith, ye Elders of my Flock. Ye are as shining Lights to manifest my Truth. Open the Gates of Praise, that I the King of Glory may enter in. Let the Younger learn my Statutes, that there may be Order and not Confusion amongst you. They shall Honour me as God Supreme; and by Holy Example, Faith and Obedience, shew themselves as the Chosen of the Lord, walking in the Way which I have set before them; for the Path of the Just is as a shining Light which shineth more and more unto the perfect Day.

IX.

Come, ye Blessed Children of my Father, inherit the Kingdom prepared for you from the Foundation of the World. Even so saith the Spirit to those who have kept my Word, and have not denied my Name. Ye shall have

have Quietness and Assurance for ever. I will give you the Treasures of Darkness, and hidden Riches in secret Places ; that ye may know that I the Lord who call you, am the God of *Israel*. I will magnify my self in bringing back the Captivity of my People, and will lead them into the glorious Liberty of the Sons of God. For out of *Zion* comes forth the *Deliverer*, who shall turn away ungodliness from *Jacob*. I have given my self a Ransom for all, to be testified in due Time. I will say to the North give up, and to the South keep not back ; bring my Sons from far, and my Daughters from the Ends of the Earth. A little one shall become a Thousand, and a small one a strong Nation. Those that have drank Iniquity like Water shall be made clean through my Word, which shall turn them from the Power of Satan to the Power of the Living God. Sing, O thou Barren, thou that didst not bare, break forth into Singing ; and cry aloud, thou that didst not travail with Child ; for more are the Children of the Desolate than of the married Wife, saith the Lord.

## X.

I am ascended up on high, I have led Captivity captive, and have given Gifts to the Sons and Daughters of Men. I have ordained Ministers of the *New Testament*, who shall declare the Wisdom of God in a Mystery ; even the hidden Wisdom which I have ordained before the World unto your Glory ; for I will, saith the Lord, have all Men to be saved, and come to the Knowledge of the Truth. Many there are whose Understandings are darkened, being alienated from the Life of God through the Ignorance that is in them ; but I will give them understanding Hearts, even Divine Wisdom and Knowledge, whereby they shall know that their Redeemer sitteth at the Right Hand of the Father, making Intercession for them. Tho' their Sins be like Scarlet, I will make them White as Snow ; tho' Red like Crimson, they shall be as Wooll. O Lucifer, Son of the Morning, How art thou cut down to the Ground, who didst weaken the Nations, because thy Rage is come up against me, and thy Tumult hath reached nine Ears ; I will put my Hook in thy Nose, and my Bridle in thy Lips ; and I will turn thee back by the Way by which thou camest. Tho' thou dig down into Hell, thence shall my Hand take thee ; tho' thou climbest up to Heaven, thence will I bring thee down. Then shall the Deep sing of the

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Loving-Kindness of the Lord ; because I am good unto all ; and that my tender Mercies are over all my Works.

XI.

Come forth to meet the Bridegroom. For lo I come, as in the Volume of the Book it is written of me, to be your King and God. Blessed are those whose Sins are covered ; but thrice Blessed are the pure in Heart. Their Conversation is with the Lord from Heaven. Jacob have I loved from the Foundation of the World. They have witnessed that I am a God of *Love* ; and therein am I glorified. They have born their Testimony of Things above, of Things on Earth ; and of Things under the Earth. Lord, say they, if we climb up to Heaven, thou art there ; if we take the Wings of the Morning, and fly to the uttermost Parts of the Earth, thou are there ; and if we go down into Hell, thou art there also. Who, say they, can fathom the Almighty ? Who can raise up what he hath crushed down ? He can subdue Power by Authority, and Pride with Wisdom. This is the Doctrine of those who are not ashamed of the Gospel of Christ. Love conquers all Things, Love is stronger than Death, Love is All in All ; for I am *Love*. Therefore love one another that you may be like your Father which is in Heaven.

XII.

My Heart is fix'd, O God, my Heart is fixed. I will sing and give Praise.

I will praise thee in the Sanctuary, and magnify thee in the Firmament of thy Power ; for thou art far above all Principalities, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. For who in Heaven can be compared unto the Lord ? Who among the Sons of the Mighty can be likend unto our God ? Thy Name alone is excellent, thy Glory is above the Earth and Heavens. Thy Throne, O God, is for ever and ever ; the Scepter of thy Kingdom is a Right Scepter ; and thou wilt make the Place of thy Feet glorious. Great and marvellous are thy Works, Lord God Almighty, just and true are thy Ways, thou King of Saints. The everlasting Mountains are scatter'd before thee, and the perpetual Hills do bow at thy Appearance on the Holy Hill of Zion. Blessing, Honour, and Power be unto him that sits upon the Throne, and unto the Lamb for ever and ever.

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Sunday, January 27. 1722-3.

**T**HIS comes in the *Fulness of Time* from the *Wisdom of the Father*.

Before the World was I am God, Infinite and Eternal: I will be glorified in the Work of my well-beloved Son, who is the *faithful Witness*, and the First-begotten of the Dead, and whom I have appointed *Heir of All Things*. Do thou, who art the Instrument in the Work of his Power, give forth the *Proclamations* of his Kingdom. I have raised up One from the Stock of *Jacob*, who shall make known to the World, that the *Testimony of Jesus* is the *Spirit of Prophecy*. His Name is written in the Lamb's Book of Life. Go to that Prophet, and pronounce him *Blessed*, as it is written, The *Blessings* of thy Father have prevailed above the *Blessings* of thy Progenitors, unto the utmost Bounds of the everlasting Hills: They shall be on the Head of *Joseph*, and on the Crown of the Head of him that was *seperate* from his Brethren.

I will be a Tower of Defence, and a Wall of Safety, to you that are the *Witnesses* of the *Third Ministrat<sup>n</sup>*ion.

*Thus far this Blessed Instrument.*

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**I**N the last of these Revelations is the *Command to Publish them*; and the *Fulness of Time* declared. The Reader will find hereafter mentioned in the *Scheme of Faith*, another *Fulness of Time* preceding this, *viz. Anno 1700*, (in the *Round Number*, concluding the Old and beginning the New Century.) That was more general, relating to the *Entrance of the Sabbath Century*, in which the Powers of the *Peaceful Kingdom* are to appear in open Manifestation: In the Beginning of which there was experienced a powerful Impression of *Peace* and *Calmness*, both in the Sphere of Grace and Nature; and soon after a Power of *War for Peace*, against the Enemies of Peace, both *spiritually* and *literally*: The former was in the opening of the *Father's Principle* and *Dominion-Power*, and is found display'd hereafter in the *Scheme of Faith*, for Animation of the *Davidical Heroes* to the Holy War in *Spirit*, introductory of the *Kingdom of Peace*: the latter, as the external *Figure* of it, in the War against

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France, standing then in the Figure, Spirit, and Power of the Antichristian Kingdom. David's Wars introduced the peaceful Reign of Solomon; and Julius Cesar's, of Augustus; under which the Prince of Peace was born. And it may be observed how, upon the Sounding of the Seventh Angel, and the Claim to the Kingdoms of the Earth for the Lord and His Christ, the great War in Heaven between Michael and the Dragon, and between the Lamb and the Beast, or Antichrist, begins. As also correspondently how, upon the breaking forth of the Publick Testimony to the Kingdom in this Nation, Anno 1697, these Dispositions of War for Peace, both spiritually and literally, as under the Banners of the Prince of Peace, coming to assert his Right, as it were immediately succeeded.

Now as the First Fulness of Time, Anno 1700, was for opening the Principle, and breaking forth of the Power of the Father; so is the Second, Anno 1723, for that of the Son: and a Third is expected to succeed in about an equal Distance of Time, in the Union of both, from the peculiar Opening of the Spirit's Principle, and Procession in its Imperial and Triumphant Power.

Under this Second Fulness of Time, after Peace obtained by successful Wars in both Kinds, comes forth the Manifestation, or Birth of CHRIST in Spirit, in his Dominion-Power; and the Word is given forth from his own immediate Principle for fixing the Epoch, Proclaiming the Commencement, and setting up the Standard of his Kingdom; in the Process whereof the Powers of the Father and of the Son, as here coming forth (which yet are not without a Concurrence of the Spirit) and begun centrally in a few chosen hereto, will be carried on with greater Power, and in greater Numbers, to the Great Day of the Spirit in the Third Fulness of Time, as peculiarly appropriated thereto, and so go on to subdue the whole World into Obedience to its Rightful Lord and Sovereign.

As the Manifestation of the First Fulness of Time, in the Beginning of this Century, was made to Two Persons, (as seen in the fore-mentioned Scheme) so was the Second also; that it might be confirmed and testified by Two Witnesses. This Manifestation and Commission, consequent of it, was first given (as is seen by Date of the last Revelation) January 27, 1722-3. In the following Month, viz. February, the same was also given to another, viz. to him

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who here writes and bears his joint *Testimony*; and it was in the manner following.

Having been for some time in a deep Introversion, under the Influences of the heavenly Powers, in various Operations more at large, I perceived them at last to Concentrate as it were, in a peculiar Power which I had before several times experienced, and which was called *The Imperial Power*; on which attending, I had this Word given forth by it, *viz.* *The Imperial Standard*. This related to a visional Representation I had some Years before, in which I saw my self holding up the *Standard* of the Kingdom in a very dim and dusky Season; also to some Preparation I had made of a Work to go forth under that Title; which Preparation had been made under great Influences and Manifestations from the Spirit, which yet proceeded not, at that Time, to compleat it; so it was laid by till I had a further Motion and Direction. On which, as I was ruminating, I had the Command presently given me, to proceed to *Action*: And I perceived how in an extraordinary manner, even different from the Manner of Words formerly given, the Word *Action* was by this Imperial Power not only pronounced with a Loudness and Vehemence suitable to a quick and earnest Command; but as having in it, and communicating at the same time, the *Power of Action*: Or, more fully, thus: It was given me to see and perceive, in the Spirit, how the Word pronounced was impregnated with the divine Power of *Action*, or Execution of the Will and Command of God thereby given forth; and not only so, but I found my self immediately influenced and actuated with *Power of Action*, or Execution of that Command: by which I have since been enabled to finish, expedite, and bring forth this Work, even through the utmost Reluctance and Opposition of the Powers of Darkness.

The same Day which I received this Manifestation, the Blessed Instrument, through whom the first *Commission* for it was given, came to me, and brought her last Revelation with her in Writing; yet with a modest and timerous Reserve, and dubious whether she should communicate it to me at that Time or not; but reasoning, and concluding thus with her self, That as I was so far concerned in the Work to be brought forth, possibly I might have also a like Manifestation of it; which, if I had, and should first speak to her of it, she would then communicate the Writing she had brought,

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if not, reserve it to another Time. My Thoughts being full of the fresh Commission given me, and being in full Liberty in my own Mind, I gave her a Relation of it, with all the Circumstances attending it ; declaring, that I would forthwith apply my self to the Compleating and Publishing the Work of the Standard : in which, by former Direction in the Preparation for it, some Revelations of hers were ordered to be inserted ; to which, since that, others have been added. Upon this she told me, she had the same Thing manifested to her ; and gave me the Copy of the Revelation she brought with her. And hence, tho' we were both satisfied of the Will of God herein by our own particular Manifestations, yet the Concurrence of the Testimony, and Co-incidence of Circumstances, pointing out more signally the Hand of Providence herein, proved a great Strengthening and Encouragement to go on with, and compleat our Work ; as now to go forth, without Delay, in its appointed Season ; and may be a further Motive of Credibility to the sincere and advanced Christian ; especially when compared with other Signs and Appearances of the Times.



*The*



# THE CENTRAL PASS: OR,

*The Transition from the Ministratiōn of the Cross  
to that of the Crown,*

Christians under the Gospel-State of Christ Suffering, were baptized into the Communion of his Sufferings. This Faith was, and is under this Ministratiōn to be held fast; and the more any suffer with Christ, the more Blessed, and the greater Proficients.

The Mysticks, in their great Desire of Suffering with Christ, have carried this Point to a very high Degree, and that especially in the inward Mortifications and Crucifixions of the Will and Desires of corrupt Nature. As the Old Man dies, the New Man rises and grows on from the Formation of Christ in the Soul, in a Birth and Life of the Suffering Jesus in and with us; which Life is to be maintained by Supply of Grace from God's Holy Spirit. Christ in this Death-Work dying in us and for us in Spirit; and we dying with him and into him, out of our selves, and out of the Spirit of this World. Here Christ and we are dying and rising successively and mutually into each other; and that in a daily Course of Sufferings and Conquests.

As the Cross is born it is conquer'd; but the Sufferer with Christ can't bear his whole Cross at once, as his Lord did; and therefore has it parcel'd out to him in so many lesser Crosses, adapted to his Strength and Growth.

As the Fulness of Time comes on for a further Ministratiōn, i. e. of the Preparation for the Crown, or Christ Rising and Reigning in his Saints; and as the Soul comes to be more Adult, the Resurrection Life and Power begins to get the upper-hand; and instead of going through the whole Proces of this or that appointed Cross, through Faith in this yet higher Grace, and fresh moving Power, the Cross is more alleviated, shortened, and sometimes wholly

wholly eluded by the triumphant Love-Powers, thus beginning to exert their Strength, and shew the Authority of Love as on its Throne, and in its Kingdom.

These Powers, where they open, are chiefly to be attended. And, as under the Dispensation of the Cross, he was the greatest Proficient who suffered most, because he had the greatest and strongest Birth of Christ-Suffering in him ; so here he is the greatest Proficient in the Resurrection-Life and Dispensation of the Crown, who has most of the Life of Christ Rising and Reigning in him, and consequently that enjoys most of God in his triumphant Life of Love.

To the Perfection of this Life, the Church, and those Souls particularly that are first called to Participation of it, must rise gradually, *i. e.* with a Mixture of the triumphant Joy in the Resurrection Life begun, and of Suffering in the dying Life of Christ, in 'em not wholly perfected ; till at last the first Resurrection State be obtain'd compleat in Spirit, Soul, and Body ; through Christ's coming to establish his Kingdom in inferior Nature, and to bring down the New Jerusalem upon Earth.

Thus we see that Enjoyment of God, and Conquest of the Cross thereby, is the Peculiarity of the succeeding Ministration, as patient Suffering for him, was of the preceding ; and that the Joys here opening are not given as under the Former, only for Support and Consolation ; but as the Over-shadowing Powers, in order to the triumphant Birth, which are enjoy'd in the Divine Nuptial, wherein the united Powers of the Holy Trinity concur to bring forth this glorious Birth : Whose Life necessarily consists in perpetual Enjoyment, as the Right of its divine and transcendent Nature. And the more the Children of the Kingdom can retire to this inmost Centre, or Holiest of Holies in them, the more they must necessarily partake of its Joy and triumphant Life ; the more they please God, and the higher they rise towards the perfect Dispensation of the Crown and Kingdom to which they are aspiring.

In the Resurrection Birth, from the Over-shadowing of the Soul by these Holy Powers, the Eternal Bridegroom is ever present, and gives Invitation to the inferior Part, in good Degree sanctified, but not fix'd, as this is, to be as much as possible present with him. When the Bridegroom is present, the Children of the Bride-Chamber are not to

*Fast*; but when by earthly Motions in the Soul, or the Temptations of the Enemy, they are drawn down into the Sphere of the Cross, then they must Fast and partake of the Suffering; from which, by the Faith and Attractions of this superior Sphere and Power, they may the sooner and the easier obtain their Ascent again. And the holding up to this superior Life, shews the Strength of Love in the Holy Soul and Bride of Christ; as before, in the Time of the Absence of her Lord, as to this Manner and Life, her Strength of Love-Suffering was shewn by her keeping close to him upon the Cross.

As a Master, for good End, and with good Advantage, puts his Scholar into Greek, before he is thoroughly perfect in the Latin, carrying both on together, the latter helping on with the former; so God does here: Advancing some into a Degree of this Resurrection-Life, while they are yet subject to many Infirmities, and under the Dispensation of the Cross; the Faith of the New Ministratio*n*, and Experiences, in Degree, of the Risen Life helping on mightily toward Perfecting the other Work, and removing the remaining Defects of corrupted Nature, which are the Subject-Matter for the Cross to work upon. But this is in another Way and Manner, in which the Defective Part, and Fuel of the Fire of Justice and Judgment under the Cross-State, is rather melted and devour'd by the Love-Flame, and expires into a Conformity with the Motion of it; as Moses is said to expire *on the Mouth of the Lord*, as with a Kiss of his Lips. For if Christ Dying in us acts so powerfully toward extinguishing Sin and Death, and corrupt Nature in the Soul; how much more shall Christ Living and Reigning in us in any Degree? The Law made nothing perfect; the Gospel-Suffering State wrought out an Evangelical Perfection, through Christ, by Grace, taking our Sins and Defects upon himself, and justifying us by Faith, notwithstanding our remaining Imperfections and Transgressions; but the Compleat and Absolute Perfection and Abolition of all Sin and Defect, and Suffering consequent of it, is only by this Better Way: which but begun in any Degree, even of the first Vindication of Powers, will advance 'em by far larger Paces towards the full Prize of their High Calling; and, as it goes on in the Church, will at last effect the Total Redemption from the Bondage of Corruption, and bring forth the Sons of God into Manifestation, with the New Name  
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of Christ Triumphant, the *Alpha* and *Omega* written upon their Foreheads; even the Sons of the *Resurrection*, for whom the whole Creation groans and travails in Pain: that the Creature also, as it was by the first Man made subject to Vanity, may by these Blessed and *First Risen*, be restor'd again into the *Glorious Liberty of the Children of God*.

Now in the mixt State that has been here mention'd, *viz.* of the Powers of the Cross-Ministration, and of the Crown Concurrent, is experienced the great Animation of the Holy *Warriors* of the Kingdom, against the Powers of Darknes and Spiritual Wickedness; or the *Vindication* of the Right of Christ in his Saints, as coming no more to be *Crucified*, but to *Reign*, to *Rest*, and to *Enjoy*: In order to which, the Love-Powers of the Father, in Preparation of the Kingdom, are a continued *Fund* of Strength, Wisdom, Magnanimity, Stability, and Perseverance to the Full Conquest, or *Perfect* State, which only reaches and puts on the Crown. And in this Warfare, by the Divine Favours and Enjoyments so freely granted, the Cross is turned into a *Sword* of Vindication, and the Heroes of Faith have both their Pay in Hand to provide and furnish them out, and an immediate *Reward* of every Glorious Achievement, and are also working out a Crown and Kingdom for themselves, which even here in Time they are to enter upon the Possession of, beside their Great Reward in Eternity.

This State of *Vindication-Power*, after the First Opening of the Heavens, and Communications of the Divine Light, Life and Spirit to the Soul, or otherwise mixt Procedure of the Cross and Crown Dispensation, as it were Hand in Hand, in a State of Holy Activity and Violence of Faith and Love prevailing, and so expiring into a Rest and Passivity of a far higher Nature than that of the First Gospel Resignation, This is, I say, the *Central Pass*, or the Transition from the Ministration of the Cross to that of the Crown.

Now as we find St. Mark (Chap. i. Ver. 1, 2.) accounts the Preaching of John Baptist the Beginning of the Gospel of Jesus Christ in his First Appearance: and as we find John's Time of Preaching is to be taken in, and join'd with the Time of Christ's Preaching, to make up Daniel's Week, or Septenary of Years, for the Confirming the Covenant with many, as Chap. ix. 27, here agreeing with St. Mark's Account

count of the Beginning of the Gospel-Suffering : so the Preparatory Work, or *Elias Ministraton*, preaching and introducing the *Gospel Triumphant*, may, in a like manner, be accounted the Beginning of it, till the Witnesses to it rise and ascend out of their Sackcloth and *Suffering State*, and the Preparatory Powers of the *Father Center* in the *Son*, and give the more immediate *Commencement* of his *Kingdom*; as *David's Reign* in the Type enter'd into and united with *Solomon's*, who was crown'd King in his Father's Life-time, and by his immediate Command.

Now this *Warfare* of the Kingdom cuts short the Work in Righteousness, as here the Justice of God also, under the Conduct of Christ in his Work of Judgment, concurs with its great Strength against the Enemies of God and his Saints ; and so we avoid the long *Wilderness-Round*, which those that are afraid of *War*, or of encountering the dark Powers now rising in their utmost Strength and Policy, are forced to run : In a Course of which kind the Children of *Israel* under *Moses* were outwardly and typically led, by the particular Design and Appointment of God ; and for this Reason, because he saw 'em Defective in that Generous Faith and Courage by which so great an Adventure and *Pass* must be made and obtain'd ; as *Exod. xiii. 7. And it came to pass when Pharaoh had let the People go, that God led them not thro' the Way of the Land of the Philistines, altho' that was near ; for God said, Lest peradventure the People repent when they see War, and they return to Egypt. But God led the People about thro' the Way of the Wilderness of the Red Sea.* But now a Short Work will the Lord do upon the Earth ; a Short Work, and a Compleat ; by such who shall not fear to break thro' the Hosts of the *Philistines* in Spirit, and lay open the Way, the short and direct Way to the Blessed *Canaan* of Peace and Rest, that flows with the Milk and Honey of the Kingdom. He that slays the Gyant with *David*, and brings the Trophies of his Victory in the Tail of Fore-skins of these uncircumcis'd *Philistines*, shall obtain the *King's Daughter*, and rest in the Arms of the *Eternal Bride*, and reign in Triumphant Joy and Glory with *Christ*, the Great Bridegroom and King. Yea, under him such shall become a Joy and *Praise* among their Brethren, and obtain the Title of *Subordinate Saviours*, as standing with *Christ* upon *Mount Sion*, in joint Commission of Judgment upon the Mount of *Esau*, as *Obad. ult. And Saviours shall come*

*come upon Mount Sion to judge the Mount of Esau; and the Kingdom shall be the Lord's.*

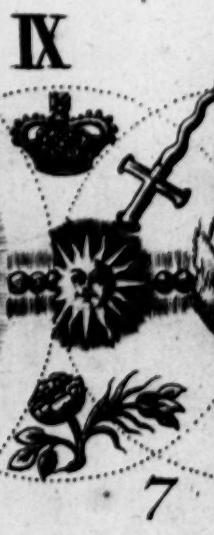
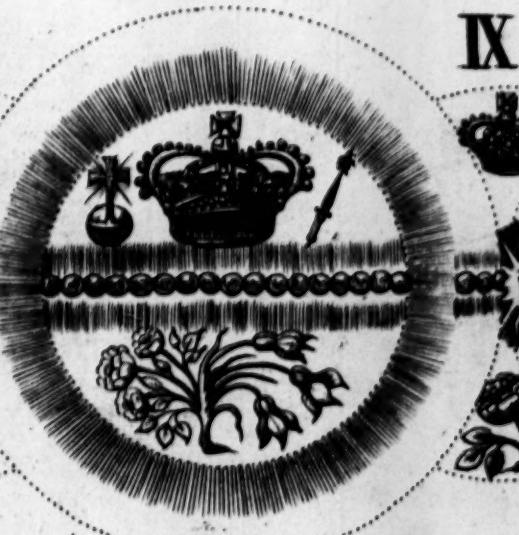
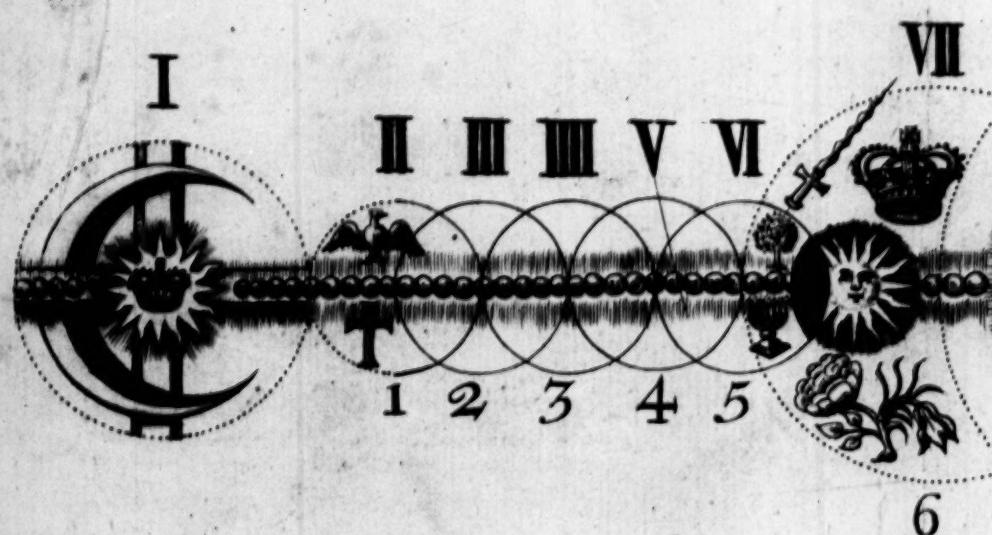
Thus the Davidical Heroes, in the Holy Wars, preparing the Way of the Peaceful Kingdom of Solomon, spur'd on by the Desire of *Heavenly Glory*, and inspir'd and actuated by *Heavenly Love*, which, in *Degree*, they are already in Possession of, account all their Sufferings herein but as *Labours of Love*; and in this Invincible Strength of Faith and Love can, with the Apostle, *count it all Joy when they fall into divers Temptations, and Conflicts with the Enemies of Christ's Kingdom*; and by their glorious Victories obtain the highest Posts of Honour, the nearest Stations to, and the Bosom Favours of their great *Lord and King*.

The peculiar Excitements and *Animations* to this *Heroic Part*, will be found in the following *Scheme of Faith*, as to be practis'd by the Holy Warriors and Adventurers for the Kingdom; and in that Part of this Work, entitled, *The Love Conquest*; or, *the Little Strength of Philadelphia*.



A Scheme of the Process of the Kingdom of CHRIST, X from his

VIII



First Appearance on Earth to the Consummation of all things.

*Francis Hoffman delin. & sculp.*



AN  
EXPLICATION, at Large,  
Of the Foregoing  
FIGURE and SCHEME.

VIZ.

*Of the Process of Christ's Kingdom through all the Church-Periods, from his Suffering State, to his Glorious and Triumphant Reign on Earth, or his Millenial Kingdom; and thence on to the End or Consummation of all Things.*

THE Numbers 1, 2, 3, 4, 5, 6, 7, underneath the Circles, denote the seven Church-States, viz. of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

The Numeral Letters above the Circles, express the various Stages of Christ's Process from his Birth to his Coming in Glory at the End of the World; which Process is from the Unit or Beginning of Simple Number, to the End or Crown Number, wherein the Unit returns again, or the Beginning and the End unite.

Numb. I. Represents the Life of Jesus Christ, as express'd by the Cross in the Circle, and by the Letter C upon the erect Bar of the Cross, making the usual Figure representing Jesus Christ. In the Middle or Centre of the

F Cross,

66      *The Explication of the Figure.*

Cross, is a little Sun and Crown, as the hidden Seed of the Glorious Crown and Kingdom afterwards to be manifested, which is to have its Rise thro' the Cross of Christ, and the Suffering-Dispensation succeeding.

Numb. II The *Ephesine* Church State: which begins from the Times of the *Apostles*: to whose Doctrine it keeps up in the Former Part of its Process, Pure and Unadulterate: but when it comes to its Height, or Middle Point, from thence, it declines and sinks gradually from its first Love and Purity. In this Middle Point, *viz.* of the Height of the *Ephesine* and First Verge to a Declension, *Smyrna's* Church-State begins; and the *Bitterness* of the Cross in the Great Persecutions breaks forth: under which the Church stands firmer than under its Degree of Rest, which before was enjoy'd: For *Smyrna* is found un-reprov'd by the Lord, as in his Epistles to the Churches, *Rev. ii. 8.* From this Middle Point, where *Ephesus* attains its *Acme*, and *Smyrna* its *Beginning*, they both go on together; the one towards its End, the other towards its *Acme* or Middle Point. This First Church-State has the *Dove* and the *Cross* for its Emblem; representing the Descent of the Spirit, and the Consignation of the Church to suffer with Christ its Head.

Numb. III, IV, V, VI, (below 2, 3, 4, 5.) denote the Church States of *Smyrna*, *Pyrgamus*, *Thyatira*, and *Sardis*, each proceeding in like Manner interwoven with one another, the Following still beginning in the Centre of the Preceding.

Numb. VII. (below 6.) is the sixth Church-State, *viz.* of *Philadelphia*, in which the ordinary Course of Church-Time ends, and the Powers of the Eternal Light and Love from the Father's Principle open into Time: and therefore its Circle extends itself in a larger Compass than the other. In the former Part of this Circle, which proceeds concurrent with the declining Part of *Sardis*, are plac'd the *Candlestick* and the *Olive-Tree*; representing the Rise of the *Revelation-Witnesses*, in Testimony to the Kingdom: And in that Part where *Sardis* ends, appears a Darkness, which signifies the Judgment-Work, and great Hour of Temptation immediately preceding the Kingdom, and opening from *Laudicea's* offering Entrance, tho' out-wrestled and put back by *Philadelphia's* holding fast the *Love*, and reaching the *Crown*. After the thick Darkness is the Figure of the SUN breaking forth, representing the Day and

and Kingdom of *David*, or the *Love Eliis*, and Restorer of all Things: This chiefly in the Power of God the *Father*. Above the Sun are the Emblems of the *Flaming Sword* and the *Crown*; importing the Kingdom of the *Manchild*, or the *Davidical Reign*, in the Power of the *Rod of Iron*, for subduing all Nations to Christ; and underneath is the *Rose* and *Lilly* growing out of one Root, importing the great Powers of the Holy Love and Union, or the sacred Nuptial Powers, introduced into this Principle by the *Father's* and his *Virgin-Wisdom's* Day Proceeding, which on Account of the Manifestation of the *Bride*, and Celebration of the Heavenly Nuptial on Earth, is call'd the *Glorious Time of the Lilly*.

Numb. VIII. Is the Harmonious *O&grave;*, wherein the same returns again, according to the Harmonical Proces, i. e. as *Jesus Christ* appears again in the Glory of his Triumphant Kingdom, as in the peaceful Reign of *Solomon*. This Circle is a *Sun* at large, and in it is the *Imperial Crown* and *Sceptre*, and the *Globe* of the Earth, with its *Cross Triumphant*; indicating the *Universal Monarchy*, or Reign of *Christ*, to the Ends of the Earth. And in the lower Part of the Circle is the threefold *Rose* and *Lilly* united, and growing from the same Root, denoting the United Powers of the whole *Trinity*, in their sacred Rest, Embrace and Triumphant Love, i. e. as with their *superior Bride*, the Divine *Virgin* Nature in themselves, introduced into the lower Principle; and their *Inferior Bride*, the Perfected Church, without Spot or Wrinkle, advanced into the Throne in the Sacred Marriage of the *Lamb*.

It is here to be observed, how the Glory both of the *Davidical* and *Solomonical* Kingdom break forth in the Centre of the *Philadelphian Period*; in which the *Love-Conquest* is gained, and the fix'd Pillars in the Temple of God erected, in the Overcomers to the *Seventh Degree*, who obtain the *Crown* and the *Bride*, and become the Foundation, or First-Fruits, of the Triumphant Bridal Church, rising now to Solemnization of her Eternal Marriage Union, in the Embrace of the Son of God: Who now, as delighted in the Arms of his *Bride*, commands *Time* to cease, i. e. interrupts and puts a Stop to the Course of Church-Periods, and puts the Church under the Courses and Influences of the *Super-celestial Planetary Powers*, i. e. as regulated by the *Seven Spirits* before the Throne of God: which are the Emanative Powers of the *One Spirit*, for O-

eration in and through the whole Circuit of the Heavenly and Earthly Creation, and bringing all into Sabbath Rest. And here the *Acme*, or Central Point of the Philadelphian Period, is prolong'd, and multiply'd, as it were, into one of the *Æons* of Eternity. Thus, where Philadelphia obtains its *Acme* of full Conquest, and, according to the ordinary Course, Laodicea should succeed, this latter is Supplanted thro' the Prevalence of Grace and Love as Out-wrestling the Powers and Angels of Judgment, with which Laodicea, according to the Import of its Name, begins to introduce it self; and its Place is taken by the Succession of the two Glorious Kingdoms of Love Triumphant, in the Power of the Father, and of the Son; the Powers and Properties of the Father being chiefly display'd in the former, of the Son in the latter, tho' both united and concurrent together with the Holy Spirit in each. And thus the Glorious Day of the Marriage of the Lamb, in his Father's Power, i. e. as coming in his Kingdom, in the Embrace of his First-risen Bride, as Conquerant and Triumphant here on Earth, becomes a Thousand Years, and a Thousand Years to the Blessed and Holy Ones, thus rapt and absorpt into the Divine Life, as partaking of the Loves and Joys of Eternity, becomes and seems but as One Day.

The Seventh Conquerors begin their Triumphant Kingdom in the Davidical Reign; and from the first Breaking forth of any such, will be the Constitution and Commencement of it. These, as fix'd, are qualified to hold out thro' both these blessed States or Kingdoms to the final Judgment, and the new Creation. But the Millennium, strictly taken, relates more particularly to the Solomonitical Reign; for the constituting of which, by the mighty attracting Powers of the Father in the Davidical Kingdom, there is a fresh, and real Descent of the Holy Jesus into the prepar'd and sublimated Region of the New Paradise, or Holy Element, flowing within the Verge of inferior Nature, as now in part new created. But as this Element will not be bearable, so neither will it be visible to all the World; only as some of its distant Glories may flash out into Manifestation; and as the Lord may sometimes exhibit himself through such Veils of his Glory, as may render it bearable to the World, and show them that he is their King; and that Present, in actual Dominion upon Earth, and Inheritance of the Promise of his Father, in which all Nations submit and bow to him, in their several

ral Degrees of Approximation and Advance towards the perfected State: into which many will break thro'. and become fix'd: Others make great and noble Efforts, and arrive to glorious and near Degrees; yet, not reaching the *Summit*, yield, with some Reluctance to the common Fate of Mankind under its Lapse, upon the Summons of Death. And some, notwithstanding all this Glory, will continue wicked still, as being the Captives of Hell. These appear with *Gog* and *Magog*, in the last Effort of the Powers of Darkness, under *Satan* their Leader, who is loos'd again for a little Time, and comes with a great Army against the Holy City; as *Rev.* xx. 8, 9.

After the appointed Time of the immediate, and thus far Personal Reign of Christ, (as in the Bosom of his Father, and in the Centre of his Father's Kingdom,) the blessed *Millenium*, or *Solomonitical* Kingdom, expires; but into the Continuation of the Father's Kingdom, in the *Davidical* State, as before: which declines not, nor has any End, in it self, tho' great Changes may be in the Subjects of it, not come to the Fixation, or *New jerusalem* State: which had its Descent in Degree in the *Davidical* Kingdom, and more fully and gloriously in the Descent and Appearance of Christ in the *Solomonitical*: and will most fully, at the *Last Coming* of Christ to the New Creation.

The Re-ascent of the holy *Jesus*, with an innumerable Attendance of his perfected Saints here on Earth, and of Saints and Angels which descended to celebrate this *A-n* of Triumph with him in the Region of his so deep Humiliation and Crucifixion, puts an End to the *Millennial* State, strictly so call'd; yet, not all the Perfected Ones ascend with him; but the *Jerusalem Court* of the Father, with its peculiar *Heroes*, *Virgins*, and *Angelical* Attendants, yet remain within this Principle. And this, in an especial manner, belongs to the Nation of the *Jews*: whose Conversion is one of the early Conquests and Glories of the *Davidical* Reign; and to whom the *earthly* Blessing was emphatically given. These enjoy their *second Canaan* here. And not only those who are converted in these latter Times, from *Judaism* to *Christianity*; but such also as are found descending from the *Jewish* Line in the Christian Church; who, tho' they have submitted, according to the Will of God, to the *Gospel Renunciation* of the *World*, lose not thereby, yea, are the better qualified for the Possession of their Right, as *Jews*. And let me add, those

70      *The Explication of the Figure.*

who have this double Advantage will prove, at this Day, the peculiar Favourites of God, the Preparers of his Way, and the Heroes in the *Davidical Wars*; chosen of God the Father to attend his glorious Reign here, and as they are found Conquerors, to sit down with Christ and him in his Throne of the *Millenial Kingdom*, and with Him to abide, throughout the whole Process of the Kingdom, to the End of all Things.

Nº IX. Is the other half Circle of *Philadelphia*, after the full Glory of the *Millenial Kingdom*; which, after Christ's Ascent at the End thereof, holds on the Dominion or fixed Power of the *Davidical Kingdom*, as before, to the End of the World. Together with the Procedure of the second Half of the Circle of *Philadelphia*, as in the *Davidical Kingdom*, after the full Sabbath Glory; and here, upon the Expiration of that, carrying on its Fix'd State and Glory as before; I say, together with this, proceeds concurrent the *Laodicean Period*; which begins with a gradual Declension and Lukewarmness, carried on chiefly in the Outer Court of the Kingdom, (consisting of the numerous Converts out of all Nations,) concurrent with the Fix'd State of the *Philadelphiaian*, in the inmost Court, and with the Procesive State of the *Laodicean Heroes* and Overcomers not yet fix'd, in the Inner. And this Lukewarmness goes on with many, till at last it comes to an Enmity against the Blessed City, through the Temptations of *Satan*, here let loose again. And the Judgment-Work of *Laodicea*, here obtaining its Entrance and Succession, breaks forth with Power and full Commission upon the Lukewarm and Relapling, and against the Enemies of the Kingdom. Here *Satan* gathers his great Army of *Gog and Magog*, instructed in Witchcraft and in the dark *Magia*, and comes therewith to fight against the Holy City.

These are the Dogs, and Sorcerers, and Unbelievers that are without the Gates of the Holy City, as Rev. xxii. 15. Against these the Blessed Inhabitants, the Divine Magi fight in Spirit, and soon open the Fire of God's Judgment upon them, to consume them after the manner of *Elias* in his Day. And this being the last and greatest Effort of Hell, and Conflict of the Powers of Light and Darkness, through the Wrath Fire open'd on both Sides, and the Anger of God inflamed to the highest Degree; the Fire thus kindled from Heaven, and burning to such a vast Extent, proceeds on to the General Conflagration; the Subter-

*The Explication of the Figure.*      72

Subterraneous Fires also excited, and sympathetically moved by the great Wrathful Fire and Anger of God thus kindled in Nature, concurring in a grand and violent Eruption with other providential Appointments, for the last Scene of this World. And the Center of Wrath and Judgment being thus powerfully moved, here the Lord Jesus strikes in for entire *Decision* of the grand Controversy, and proceeds to the Great *Affize* or *Final* Judgment, both of *Men* and *Angels*; and so to the *New Creation*, or *New Ephesine State* at large. The Emblems in this last half Circle, are the same as the former half Circle of *Philadelphia*, viz. the *Sword* and *Crown*, and also the *Rose* and *Lilly*, single, growing from the same Root. And on the Account of *Laodicea*, the great Fire just before the great Circle of all, represents the Last Judgment and Conflagration. *Laodicea* has some *Conquerors*, who maintain its Triumphant Church-State, parallel with *Philadelphia*, who being also fix'd, hold out in Conquest to the End, and enter triumphant into Eternity. On the Account of this great Declension, the latter half of *Laodicea* is cut off, and forbid to proceed by the last great Judgment opening; and thus is *spew'd out* of the Mouth of Christ, as Rev. iii. 16.

Nº X. Denotes God *ALL IN ALL*; the *Sun*, the *Glory*, the *Eye of Eternity*; wherein, as from the *Heart* of God in Christ, proceed the little Circles or Centres, which passing through the whole Church Series, become the *Centres of the Ages*: These representing the *Golden Chain*, or *Holy Seed* of God in Christ, proceeding and returning through all Time and Variations of the Church-States, as the *victorious Part* in all, and that which constitutes and conducts the Course and Periods of it from the Beginning to the End.

and he will go to the soft mountain hills  
and the green meadows of the land of his birth.  
He will go to the quiet woods of old time,  
and the stillness of the forest will be his home.  
He will go to the quiet woods of old time,  
and the stillness of the forest will be his home.  
He will go to the quiet woods of old time,  
and the stillness of the forest will be his home.  
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and the stillness of the forest will be his home.



THE  
IMPERIAL STANDARD  
O F  
*MESSIAH Triumphant.*

Coming now in the POWER and KINGDOM  
of his FATHER, to Reign with his SAINTS  
on Earth.

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P A R T II.

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The S C H E M E of F A I T H,

*As to be Exercis'd by the C A N D I D A T E S of  
the K I N G D O M.*

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*The INTRODUCTION.*

**A**Few Days before the Beginning of the Year One Thousand Seven Hundred, or the Sabbatick Century, the Person thro' whom the following Scheme, and Acts or Exercises of Faith were brought forth, had presented in Vision the Divine Wisdom, as pregnant within him, and ready to bring forth. And upon the New-Year's-Day, the First Hour, i. e. between Twelve and One in the Morning, had these Words given

by the Spirit, **THE FULLNESS OF TIME.** Which Words were also given to another Person that had been long experienc'd in the Blessed Powers and Communications of the Spirit, at the very same Time, viz. between the Hours of Twelve and One, in the Morning of the New Year and **AGE.** There had been sometime before a Season of great Tryals and *Travail*, with great Inroads and Oppositions of the Powers of Darkness; for Relief of which, soon after the Beginning of the Year, there was experienced the Opening of the **FATHERS** Principle and Power, for Encouragement and Vindication from the Powers and Evils that were then moving; and a Birth therefrom of the Spirit of **FAITH**, going forth, at first, in some short Rules and *A&ts*, and afterwards Increasing to what is here presented, for Service of the Adventurers for the Kingdom: Not rang'd by Art, but as they have come forth at different Times, or suited to Occasions; and the same Document, or *Act* of Faith, sometimes recurring in a different View, or with further Improvement. It was called by the Spirit, **THE GLORIOUS SCHEME OF FAITH:** in the Enlargement whereof, afterwards, some proper Passages of Scripture, or out of some pious Author, have been added; not by a direct Impulse; but in Liberty, and with Allowance, as having been found of Service in the Exercise of this Grace under the various Tryals of it. It is as follows.

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## C H A P. I.

**C**hrist's Death was his triumphant Victory: And so is every Spiritual Death in thee.

Fear not: The inward Spiritual Man grows on, notwithstanding all Losses, and through all Crosses, there is still a Progress, and a Conquest.

Wait for the Effects and Answers to the Prayers and Faith of the whole Church past and present, as well as your own Faith in particular, in relation to the expected Blessings of the Kingdom. The **ARREARS** of *Faith* are to be sued for by the present Church of the First-Born, as Heir of the *Universal* Faith, and the glorious Promises now coming to take Effect.

When you are pres'd hard under the Suffering-State of Christ's Cross, go to FATHER, and pray into that Sphere of the paternal Love which is appeased and reconciled by the Son's Mediation, and you may have Ease and Relief.

For the FATHER's Day now opens in Preparation of the Kingdom of his Son, not in the Severity of his strict Justice, nor by the Mediation of Angels, as under the Law; but more immediate and direct in his Grace and Love; wherein he begins to appease and restrain the Wrath of the Lamb, coming forth in his Work of Judgment, and to relieve the Burdens of the Cross-Dispensation by a New Fund of Grace opening also.

So that now much more we must plead, not of Works but of Faith, i. e. of God's Operation in us: Not of Merits, but of Grace, even the Grace of the third and last Branch of the Covenant; wherein God comes forth to act more immediately by New Creation-Power in us. Stand then yet more still, and see this great Salvation.

This Point, of the Father's Principle and Power opening, being the Great Wheel and Prime Mover in this new Work and Ministration, it will be convenient to enlarge a little in Explication of it. This is then, in the ultimate Sense, the Great Eliza Power, that prepares and introduces the Temporal Kingdom of Christ: where the Father, together with his Virgin WISDOM, or the Divine Virgin Nature, as originally in himself, flow forth in the Holy Powers of their own Sphere or Principle, and concur in the Redemption-Work of the Son, for the Finishing Part, to make an End of Sin, to bind down the Powers of Darkness, and to bring, or rather to be the Fiery Chariot of Ascent into the Heavenly Principle: Now in another Manner than in Elijah's Day, i.e. by the Descent of the New Jerusalem Powers, viz. of the Paternal Sphere and Kingdom, to rest upon the Elizas of Time: who will now appear in Multiplication, as a numerous and glorious Army.

The going forth of these conquering Powers answer also, in a particular Manner, to the Kingdom of David, subduing all Enemies round about, and reducing the Nations to Peace, and delivering the Kingdom in Peace to his Son Solomon: of which an Adumbration seems to have been even among the Gentiles, upon the first Coming of Christ into the World, in the Wars of Julius Caesar, introducing the peace.

peaceful Reign of *Augustus*, under which the *Prince of Peace* was born. It is observable, in this great Figure under the Law, that *Solomon* was crowned King in his *Father's Life-time*; so that *David* and *Solomon* might be look'd on as *Contemporary*, and reigning together for some Time: But more clearly in the *Anti-type* there is a *Union* of the Kingdom of the *Father* and the *Son*; and the *Father*, after the first Preparation-Work, sits down himself in the Throne, and reigns together with his Son.

For the *Father's Preparation* of the Kingdom has a two-fold Consideration, beside the Providential Dispositions in Nature, and in the outward Sphere of Things. First, in the previous Powers and Influences preparing the *Instruments*, through whom they are appointed to break forth, with Demonstration into the Visible Sphere: which will be the Beginning of the Kingdom in the *Fifth-Fruits* of it. And, Secondly, a further Preparation of Christ's Kingdom, at *Large*, will be by these visible Powers, going on, subduing, and bringing in all Nations to Submission to it. And this will be the Procedure of the *Davidical Kingdom*: in which the Powers and Properties of the *Father* will chiefly be display'd, in mighty Acts of Power, glorious Conquests, magnificent Triumphs; in the manifold Wonders of God's Wisdom; in Multitude of Spiritual Unions and Love Enjoyments; and peculiarly in Triumphant Songs and Praises, after the Manner of the Heavenly Quire, in the Divine and *Angelical Harmony*. To the Glory of this *Davidical Kingdom*, the *Solomonitical* will add the more peculiar Display of the Powers and Properties of the *Son*, and also of the *Spirit*; which flowing now from the *Father* and the *Son* in their full and conjoint Act, make up the *Full Glory* and Joy of this Kingdom, all in *Peace and Love*: wherein the *Will of God* shall be *done*, and his *Kingdom come on Earth, as it is in Heaven*; in full Answer to the *Prayer of Christ*, and his *Church*, in all the preceding Ages of it.

## C H A P. II.

BE not so much discourag'd at your *Infirmities or Falls*: God knows your State, and foresees your Failings; and makes *Provision of Grace beyond them*.

In the Triumphant Faith *Rejoice even in Infirmities*; i. e. as made the Steps under the Divine Conduct to this *Provision of Grace*: and also in *Dangers*, as but illustrating the Power and Goodness of Him in whom you trust.

The Victory and Triumph of Faith over the Humane *Weakness*, is the adopted Child's *Ferbearing* to Pine and *Grieve*; as turning his Complaints to *Praise*: and doing this in *Honour* to the Cross of Christ, and the Grace of God, as All-sufficient; and giving it hereby more full Credit and Reliance.

Why is the inferior Man so afflicted and accusing himself? He of himself can do no otherwise: Humble thy self, and see thy self Nothing. Trust not to the *Legal Part* that makes nothing perfect: and then take Courage, and come with *Holy Boldness* to the Throne; in Child-like Reliance on God's Grace and Love. So shalt thou be *Strongest* where thou art *Weakest*.

When a King comes to his *Kingdom*, there is past an *ACT OF GRACE* and *Indemnity*: Have Faith in such an Act from the Great KING as *now coming*, and you shall be included in the *Benefit* of it.

Fear not the Inroads of the Enemy in evil Thoughts or evil Influences injected; the Divine Powers, as Salt cast in, will *heal* the muddy Waters, captivate and *change* the Powers of those Influences, and take, as it were, *Prize* and *Prey* of Strength from the Enemy; like Cannon to be made Use of, and turn'd against him. Thus we may account these Injections but as *Dunging for Fruitfulness*.

Fear not, tho' the evil Influences awhile prevail: Now the *Super-Celestial Planets* have wrought out the *Fulness* of Time, and concur to Unite and *Harmonize* all.

*For every where the Time's Broad-Seal must be  
Discord crown'd with Harmony.*

Press on to the Extremity, and even dare thy Enemy to his worst. For at the worst God will appear and help.

Be not dejected, tho' often thou findest the Holy Powers, or the Life of Christ, crucified, and, as it were, extinct for a while in thee: 'Tis given to die for thee, and for others in thee; and 'tis thy Happiness and Honour to die with it, in Spirit; but it dies to *rise multiplied* in thee: Wait then in Faith and Patience for the Day of *his Resurrection* in Spirit, and thine together with him.

If the Enemy has stoln of the good Seed from thee, commit it to God; and hold it still, by *Faith*; and under the Divine Conduct 'twill accomplish its Course, and be returned in *Blessing*.

In Battles there is to be expected some Loss; but on the Victor's Side 'tis made up in the Fruit, the Joy, and the Glory of the Conquest.

*Like Cæsar, with Assurance then go on :  
The Angel calls, the Trumpet sounds ;  
Break thro', transcend thy earthly Bounds ;  
And unamaz'd attempt th' Imperial Crown,  
Beyond that Sea of Blood, thy Rubicon.*

God here in his Love says to the Soul bemoaning its Infirmities, as David to Mophibosheth, when confessing the Weakness of his Father's House: *Why speakest thou any more of thy matters ? I have said, thou and Ziba, &c. I have laid Help on one that is mighty in Power to save, as well as lowly in Condescension to bear thy Burden ; and have ordained thee joint Heir of the Kingdom with him. Yea, I am come my self to reign with him and thee in my eternal Grace and Love.*

'Tis a great Point to overcome, even when surprized by Sin, and by Faith to stop the Curse and the Accusation entring; and obviate it presently with the Blood and Merits of the Redeemer; and so admit nothing to discourage or retard us in our Way.

You are to *wrestle* in Faith against the *Angel* of Judgment that bears the Flaming-Sword; *adjure* him, and *demand* your Passage free in *Jesus Name*; and in the Grace of the reconciled *Father*.

We are now in the Time of the *Davidical Wars*; which precede the Kingdom of Peace; and here especially the *Heroic Spirit* of *David* is to be press'd after, and obtain'd, as ready

ready to be given from the Father's Animation, to the holy Warriors for the Kingdom : Even the holy Courage and Magnanimity of *Faith* ; in Assurance that the Lord goes forth with us, and *in us*, and we assault our Enemies, not with *Spear and Shield* of our own Abilities ; but in the Name and Power of the Lord God of Hosts.

Note well *David's Rising*, and washing, and eating Bread, after the Child was expired ; so when the Life of Christ has been crucified in you, and the Weakness of Man has been shewn together with the Resentment of God in the Sphere of Divine *Justice* ; after due Humiliation, *Rise and take Heart again* ; and press boldly into the Sphere of Grace and Love ; and proceed in your Course and Work.

*Warriors unbors'd ne'er tarry to complain ;  
But up to Arms, and to the Fight again.*

God says here to thee as he did to *Joshua* going forth to fight for the Possession of the Blessed Land, *Only be thou strong, and very courageous*, Josh. i. 7.

Fear and Cowardise lag *behind* the Divine Auxiliaries, and so are at a Loss when the Enemy comes up : but Faith *keeps up*, and, as it were, close to 'em, leaves the Way open and free for 'em ; and is animated for Victory by their invincible Powers.

Be not afraid of the *Evil One*, nor the Powers of Darkness. Have you not God on your Side ? What is the *Creature* to the *Creator*, the Finite to the Infinite ? He, the Devil, and his whole Kingdom, is but as a little *dark Spot* or Corner in the vast Universe of the Creations of God : His Strength is but as a Hair to the Axis of the World, upon which the whole *Globe* may be suppos'd to turn ; and himself, but as a poor *Particular* to the Immense *All*. God has put his *Hook* into the Nostrils of this *Leviathan*, and turns and winds him at his Pleasure ; makes him his *Instrument* and Under-worker in Rooting up the old Foundations, and removing the Rubbish of the old Creation, in order to a *New*. All he can do to the Children of God, is but to try and brighten their Graces and Virtues, and sift and pick out what is of his *own* remaining in 'em. Thus is he made to *serve* those whom he hates and would destroy, and does but spur 'em on still, to greater Degrees of Purity and Perfection, and to a more glorious Reward in the End : *If God be for us, who can be against us ?*

" *Courage*

" Courage brave Souls, tho' high the Tempest rise  
 " T'Eclipse your Sun, and darken your bright Skies :  
 So high shall heav'nly Raptures flow,  
 As the Dove Gales th' infernal Storms out-blow.

Let Men nor Divils make my Child afraid,  
 Hold up thy Head, and be no more dismay'd.

" How vast the heav'nly Warrior's Renown !  
 " How fair their Prize ! How glorious their Crown !  
 How vast the heav'nly Warrior's Renown !

True Hero's take, in War Delight :  
 Are in their Element, when in the Fight.  
 Think thou of mighty Deeds, of valorous Flame,  
 T' emblazon and eternalize thy Name  
 In Heav'n's bright Register of everlasting Fame.

'Tis the Day of the *Manchild* in Spirit, with his Sword of Power gift on his Thigh, and his Rod of Iron to Rule the Nations; therefore a holy Courage and Resolution suitable to the Ministration, is to be exerted under his Conduct and Animation. The *Davidical* Worthies here arise, who fear not the *Gyants*, and Atchieve what others call *Impossibilities*. This invincible Spirit is express'd and figur'd by *Mahar-shalal Hash-baz*, Isa. viii. 3. signifying, *make speed*, or *in making speed to the spoil be hastneth the prey*. This is the Spirit of the Holy *Lyon* of Faith, in the Father's Power, that rushes on without Stop or Stay, breaking through all Obstacles, regarding no Fences, Wiles, or Powers of the Enemy; but runs and conquers *up-hill*, in spight of Difficulty; as we have had it by the providential Wisdom of God presented before our Eyes, and exemplified (in external Figure) in the fresh rising Courage, and new Way of Attacking our Enemies, in spight of Lines and Intrenchments, and to the confounding of all their Policies and Stratagems, in the late *Heroes* of our Age.

Fear not; but rather *rejoyce* in your InfirmitieS, when Inroads are made upon you; you know what Provision is made, what Strength lies at Bottom, even the Strength of Omnipotence. Rejoice in the Opportunities of Conquest, and of doing your Work, as a Lyon in the Opportunities of catching his Prey: *Even the Leviathan is made Meat for God's Children in the Wilderness*; the injected evil Powers are captivated, the Modification changed, the Energy rectified and determined to a good End, and made to serve

Serve in the Work of the Kingdom ; and even what you lose in the Conflict, is given forth as an *Emissary* in Testimony and Agency for God, and will have its Effect, and bring you in a Blessing.

*Rejoice, rejoice in the midst of thy InfirmitieS, in the Strength of thy Redeemer, and Grace of thy Father ; who now, as the great Abasnerus, gives Liberty to his Children, and Commission (in Spirit) to take the Sword of Vindication into their Hands, and stand up against their Enemies ; yea, even to withstand the Anger and strict Justice of God himself : And Supplies with Strength of Faith and Love to gain the Victory and take the Kingdom. And take thou in the Word of God's Abetment and Grant, in Faith, and thou wilt find the Seed of the designed Product is in it. When God bids or commands, 'tis not the Creature has Power to do of himself ; but the Word sown into him, brings with it the Power to execute the Command ; which Faith takes hold of.*

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## C H A P. III.

**I**N this Day, as of *John Baptist*, or the Preparation of the Kingdom, is seasonable, that *Holy Violence* of Faith and Love whereby the Kingdom is to be taken, or ascended into in the fiery Chariot of *Elijah*, i. e. the Father's Preparatory Power, or the Zeal of the Lord of Hosts.

You must wrestle like *Jacob* in the Power of *Jesus*, in the *Love* of God, against himself in his strict *Justice* ; and hold it out till you reach the *Day-break* and the *Blessing* of the Kingdom ; and so become Princes and *Prevailers* with God.

Victory and Strength renew'd, is gain'd by spiritual Dyiings, or the spiritual Crucifixion and Sufferings of Christ in us, and with us. Go on then dying for more Strength, and higher *Resurrection-Life* ; till at last you break through, or further into, the Triumphant Ministratiion ; and on to Degrees of Confirmation and Fixation therein.

Be Instant in *Season* and out of *Season*, 'tis all one to God : he can help or answer at all Times ; but especially be

instant now in Season, i. e. in the Season of the Kingdom: Powers beginning already to break forth, and give Evidence of the near Approach of the King.

Love like *Esther* or *Jacob* may disobey: i. e. press on through the Check and first Refusal of the Great King: Or if he says, *Let me go*, may answer, *I will not let thee go, except thou bless me*; and so obtain the *Yea, or Grant of Grace*; which yields to the *Importunity of Faith and Love*.

For as a *Suitor* repuls'd, still *presses* on and will not take a Denial, so must the blessed Adventurers for the Kingdom be earnest, importunate, and *resolved*; even through Denials and Rebukes.

The Reason of this is because, more especially in the Preparation-Work of the Kingdom, God the *Father* opens a Degree of *His Power, Authority, and Love-Liberty*; and actuates his Children therewith. 'Tis he that abets here most Principally, and Acts this holy Violence; 'tis he that brings the Dominion-Power, that conquers, prepares, and introduces the Kingdom of his Son, and brings the Bridegroom and the Bride together.

On every great Occasion pray and believe for *God's Hand to crown and consummate the Work*, and add the Top-Stone of Grace himself.

Christ says, *Fear not, I have overcome the World*; so has he the *Flesh*, and the Devil also: Fear not; but by Faith press in and participate the Victory.

Why so fearful to press in upon God in Love? Himself is *Love*, and cannot but approve. He can't reject what is so much of his own Nature. The *Natural Man* indeed most know his Place, and keep his Distance in the Dust; but the *New-Man*, one with Christ in us, animated by the rising Power of the Father, and the Grace of Wisdom now opening her Treasury of Light and Love for Manuduction of her Children, is taught to move and act in a Holy Voluntary; and plead for the *Liberty* of the adopted Heirs of the *New Jerusalem*; which is *Free*; which is the *Mother of us all*.

Accordingly, those that partake of the Kingdom-Powers thus opening, have been led out to contend for this Liberty, against the Binding Powers of the *Legal Spirit and Ministration*, or the strict *Justice* of God himself; in the Faith of the Triumphant-Gospel Grace, as well as against the binding Powers of *Darkness*, and the *Contradictions, Doubts,*

Doubts, Fears, and Scruples they often meet with, either in their own Breast, or from others in a more Literal and Carnal State.

This Liberty or Holy Voluntary, or as by some call'd, the Spirit of Spontaneity, is peculiar to this Day and Age wherein we stand; and may be exemplified in the Children of a Royal Family, intrusted in their Minority with a Degree and Portion of that Authority and Revenue which is design'd for 'em; which Portion they are to use in Liberty, under the Eye of their Father and Mother, ready, if at any Time they take a false Step, to set them right; to whose superior Government the Royal Minors have still their Eye and ultimate Regard.

Deepest Humility, and Self-abnegation, or Renunciation of our own Wills, are necessary Ingredients or preparative Graces towards the obtaining the Resurrection-Will, and God's omnipotent Will and Act in us: Whereby, as of our selves we can do nothing, so in him we may do all things, as 'tis said, *Phil. iv. 13. I can do all things through Christ that strengthens me.* And again, *Mark ix. 28. If thou canst believe, all things are possible to him that believeth.*

'Tis so much of Man's corrupt Natural Will interposing and concurring, that brings Frustration in Point of Effect and Answer of Faith; but the well-instructed Soul in its Acts of Belief, springs beyond all that, and can cry, We wait for thy Work, and Act; for thy Salvation, O Lord, O Lord, not by Might, not by Strength, not by any Act or Merit of ours; but of thy Power, thy Grace, thy Act alone; and that, notwithstanding all our remaining, Folly, Defect, or Contrariety in corrupt Nature. For now is the Time that thou comest in highest Grace, to take the active Part upon thy self, the Government upon thy own Shoulders, and to act in New-creating Power; while we stand Passive to thy Blessed Operation, and are moved only in thy Motion.

Those who Experience a Degree of the Liberty and Resurrection-Will, must remember, and be yet aware of the defective concurrent Part in the Will of Nature; and take heed That do not put in and assume the Place of the other; but keep its due Distance, and act in due Subordination to the Superior Part, as a Servant at his Master's Beck and Command. But in the heavenly Wisdom, and Faith of the Liberty of this State, and particularly in Times of Danger and Spiritual Warfare, there may be an Exciting the Holy Power, and pressing in upon the Beloved; but

this is not in the mere Will of the *Natural Man*; but in a higher Region of sanctified Nature; for good End, and with Allowance, as in the Faith of the *Liberty* before-mentioned.

"Tis said indeed, in the *Canticles*, *Awake not my beloved till he please*; but note this relates to the perfect *Solomonic State*. But in the *Davidical*, the *Father's Authority* and *Love-Liberty* predominates; and as yet, in the *Introduction-State*, which has it Remainders of the *Judgment-Work*, and in which *Jesus* comes as *Judge*, the *Love* and *Grace* of the reconciled *Father* shoots forth in his *Children*, and wrestles with him for the *Blessing* of the *Love*, or *Grace* of the *Kingdom*: In which the *Judge*, and beyond that the tender *Saviour* rejoices to be overcome.

As in the *Ministrion* current of the *Gospel-Suffering-State*, there is an *active* Part belonging to the *Baptism of Water*, adapted in the *Gospel Proces*s for *Mortification* and *Death-work* upon the *Remainder* of corrupt *Nature*; so in the further *Progress* there is the *passive* Part; wherein the adopted *Child* is advanced into the *Liberty* and *State* of *Free Grace*; wherein there is a gradual *Cessation* of *Willing* and *Running*, as *Man's Act*; and the *Spirit*, in the *Resignation* and *holy Quiet* or *Sabbath* of the *Soul*, takes the *active* Part upon it self. This is the highest *Scale* of the *Ladder* in the *Gospel-Suffering Ministrion*, and is its *Crown* and *Reward* in some *Degree* even here. But in further *Advance* to the *Ministrion* of the *Kingdom*, in its *Preparation* or *Baptist-Work*, there is a *Dispensation* of *New* and *fresh Activity*, as the *new Law of Works*, or *active Faith* in the *Power* of *God the Father*, here opening his *Principle*, and co-operating with and in the *Chosen hereto*, to bring forth the *Kingdom* of his *Son* in them, and upon the *Earth*; which begins to take down the *Sufferers* from the *Cross*, and scatter some of the *Jewels* of the *Crown* for their *Refreshment* and *Animation* in the *holy Violence* or *Wrestle* for the *Blessing* of the *Kingdom*.

This new *State* of *Activity*, is an *Advance beyond* the *Passive State* of the *Gospel Suffering*, in its highest *Attainment*. Yet this must at last be *resigned* also into a far higher *State* of *Passivity*, as the *Spiritual Wars* of *David* in the *Kingdom-Power*, and for the *Peace* and *Sabbath* of it, expire into the *Reign* of the *peaceful Solomon*; which is here the *Still Rest* of *Eternity* entring into *Time*, which

which is the Blessed *MILLENIUM*, or Reign of Christ for his appointed Thousand Years ; into the Rest and Spirit of which the *Seventh Conquerors* in the *Davidical State* will be *advanced internally* ; as the Power of the Father comprehends the Son in his own Bosom, before he brings him forth into open Manifestation and Possession of his Kingdom.

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## C H A P. IV.

**F**OR Humility, and Self-Emptiness, or Poverty of Spirit, that there may be room in our Souls for the *Kingdom of Heaven*, and the Act and Operation of God in us, consider the absolute *Sovereignty* and Dominion he has over All, how all the Powers and Hierarchies of Heaven submit and prostrate before his Throne, and cast their Crowns at his Feet : What Shame for sinful Dust to harbour an exalted Thought before him, and against him ! Yet this we do, ev'n *Purloin* and take of his *Sovereignty* to our selves : The Devil affected to be as God, and this Evil we drew in through the Temptation of our First Parents, and we would be as Gods also ; or rather, the Evil One in us carries on the Temptation, and his own Presumption ; and would be Lord and Ruler himself, and we with him in the Place of God and Christ. Every Thought, Word, and Act that is brought forth from this Self-hood of corrupt Nature, standing upon this false Bottom, *viz.* Of its self and by its self, independent of God, and so in Concurrence with the Evil One, beginning from terminating in this evil Self as its End : I say, every such Act is, in Degree, an Act of Revolt and Contempt of the Divine Sovereignty, and the Right he has in us. This is the Serpent *Self* or *Antichrist* in us : These are the Movements that hinder and obstruct the Operations of the Holy Spirit in us ; that impede the free Acts of *Faith* and *Love*, through which God and Christ would exert their Supreme Power and Dominion in us and through us : By which *Antichrist* in the exalted Self is to be pull'd down, *i. e.* by the Great *I AM* asserting his Right, and beginning to take to himself his Great Power, and to reign

in us : Whereby we may come at last to give all up, and consecrate every Thought, Word and Act in Love-Submission to the Great Sovereign of the World. When you come to see the Order and Manner of the heavenly Court, you will then be convinced what great Reason there is for this ; but, in the mean Time, practice as much as possible, this entire Submission here, and it will endear you to God, and hasten you on apace in your Work, and exalt you to a Place of highest Dignity, when you shall be translated thither.

*If thou wouldest love thy God with all thy Heart,  
The World, nor Devil, nor Self must then have Part,  
Then God in thee will his full Act impart.*

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In Difficulties, Temptations, or Inroads in Spirit, let the Enemy do his worst ; for then he has done his All. Let the Evil press on to the Extremity, and press you on also in Faith to the Extremity ; for there God will meet you, and appear in the Mount with timely Relief ; for there is his Time, where he never yet failed a Child of his.

Stand obstinate in the Faith : Believe, believe that all is well, and 'tis well.

*Why so concern'd at the Efforts of Hell ?  
When did you not prevail, and all end well ?*

You suffer so much, because you take too much upon you, and would be doing and bearing what belongs to Christ to do or bear for you : You are busied, concerned, and full of Thoughts about your Burden or your Cross, as if you were Principal in the bearing it and conquering it, and getting it removed. No. Resign to it first, get to be satisfied and contented with it, yea, to rejoice in it, and so by Faith let the Burden and Suffering sink down to the Mighty Power of God and Christ in you, who can only bear, and conquer, and remove it ; and who, if the Matter is thus left to him, will quickly do it.

As then there is an Active and a Passive Part, in their various Seasons to be learned in the Christian Process ; and as through the Proneness of corrupt Nature to Self-Activity, we prove generally most defective in the Latter, learn to ballance your Active Part still with its Proportion of the Passive, and you will find this as the true Element wherein

wherein your Active Movements may be most free, and as the open Air to the Wing of Faith in its highest Aspirations.

*Fear not, my Son, since there's in me,  
In Wants, Fears, Dangers, Frauds o'th' Enemy ;  
For every Case  
Full Bank of Grace,  
In All-sufficient Responsibility.*

*Tho' Falls may oft aspiring Souls surprize,  
If steady Faith but fix thy wandring Eyes,  
Fear not ; a Fall is but a Feeze to Rise.*

*Not by my Strength prevail :  
Not by my Frailty fail.*

God's Strength is made perfect in Weakness: If so, then in the greatest Weakness of the Creature will appear the greatest Perfection of God's Strength.

The Conquest of the Kingdom is God's own Work, and the Concern of it is Christ's more than yours, doubt not but he will go on with it effectually, and be assured he will not starve the Work for want of Power.

Let 'em come on; the more Enemies appear in Field, the greater will be the Conquest, and the larger the Spoil and Prey.

You are to look upon the Cross, and refining Part of the Work of the Divine Justice and Judgment, and even the Inroads of the Powers of Darkness, but as the dark Lines and *Shades* upon which the Powers of Grace and Love will lay their bright and *oriental Colours*, as drawing the heavenly Image again upon the Soul.

Be not so uneasy under the Inroads of evil Powers or Spirits, they are but the *Under-Labourers* in God's Work: Some for breaking down the old Edifice, rooting up the Foundations, removing the Rubbish; some as it were bringing Wood, others Stone, others Slime and Mortar, Materials for the Building of God, the New Creation-Work in you. In the Wrestle and Conquest, through the Cross and Death-Work, the evil Modification is destroyed, and all becomes nude Essence, *Chaos*, or first Matter for the New-creative Power to act upon, and model according to its own Pleasure.

Thus, in a Spiritual Sense, God gives thee as the Treasures of Heaven, so also Treasures of Earth, and the

Treasures of *Darkness*, wherein the evil Spirits are more and more disarm'd of Strength, Essence, and the captivated Powers of Nature ; of which, through Sin entring they became possess'd, and are thus gradually dispossess'd of 'em by the Power of the Restorer and New Creator.

*Tho' hellish Hounds with eager Malice chase,  
Fear not, my Son, they all but serve in place,  
To great J E H O V A H's Wisdom, Power and Grace.*

Say still ev'n at the worst,  
*Shall rise, shall conquer, shall  
With Blessing full and free get over all.*

If you saw as God sees, that all is for the best, and best for you, would you not beforehand chuse to have your Lot thus determined, and to have every Thing go on as it does ? See it so in the Divine Decree expressly manifested in his Word, *Rom. viii. 28, We know that all things work together for good to them that love God, to them who are the called, according to his purpose ;* and knowing this rejoice, and give in your ready Assent to it, and give up your Will into Unity with the Will of God.

Look unto Jesus, the Author and Finisher of your Faith, who for the Joy that was set before him, endur'd the Cross, despising the Shame, and is now set down at the Right Hand of God ; Angels, and Principalities, and Powers, both of Heaven and Earth being made subject to him. Follow him in the same Way of the Cross, and you shall ascend after him, and sit down in the Throne with him, and partake of his Joy and Glory.

Christ still suffers in his Members ; he goes thro' the Cross and Death-Work with you, and in you. Fear not, the Living Jesus will support the dying.

As Christ pray'd for Peter, that his Faith should not fail, so has he for you also, that you may keep both the Unity of Faith and Love also. See it *John xvii. 20, 21. Neither pray for these alone, but for them also which shall believe on me thro' their Word ; that they all may be one, as Thou Father art in me, and I in Thee, &c.*

Extremity is always God's Opportunity. Difficulties, Dangers, and Temptations, even at their utmost *Crisis*, are the Opportunities ; as of the Conquest of Faith, so of the Answer thereto, in the Display of the Divine Power and Goodness. God will not lay upon you more than you shall

shall be enabled to bear, and will with the Temptation,  
make the Way to escape, and lead you thro' it.

*Storms are the Triumphs of his Art :  
Well may he hide his Face, but not his Heart.*

Herbert.

*Quid times ? Cæsarem vehis.*

*What Fear ? Aboard. Face the Tempestuous Sea.  
The Ruler of the Waves imbarks with Thee.*

Great is the Advantage of the mystical or spiritual Death, and Crucifixion in Spirit with Christ : which, next to the immediate Powers of Life, are the greatest Purification of the Soul, and are the closest Application of the Merits of his Cross to it. And by engaging us into a Communion and Fellowship with him in suffering, both highly endear us to him, and also prepare and engage for a more intimate Communion of his Love. To drink of the same Cup, and be baptis'd with the same Baptism with him, appears to be the best Qualification, to be nearest to him in his Kingdom ; to sit at his Right Hand, or to lie in his Bosom. Thus,

*Death made to serve but breaks the Bread Divine,  
And taps the Bev'rage of Immortal Wine.*

*In Heav'n thy fairest Jewel shown,  
Will be thy Cross upon thy Crown.*

*Where Sorrows are, and Death's sad Closes,  
Like Venus Blood sprung up in Roses.*      Sterry.

*Love then my Cross with Jesus dear,  
Infatiable Sufferer.*

*Infatiable Sufferer, Infatiable Lover.*

*Yet shall rejoice to see my Cross laid down,  
To glorify my God yet more by th' Crown.*

*Jesus comes now as Judge : and begins at the Inner  
Court of the House of God : and tries the Strength of  
Faith*

Faith in his Servants ; and touches the Defective Part to the quick every where ; and to his Brethren will appear as *Joseph* under a Mask, and by his spiritual *Wiles* lead them into various Mazes to prove them. Here he permits the *Legal* Spirit to try its Strength to bind them ; the *Cherub*, with the Flaming Sword, to stand in the Way ; the *Judgment* to open upon the Defective Part ; and the *Evil One* to encamp with his Legions against them ; thro' all which the *Heroes* of Faith and Love must pass *Undaunted*.

This Work of Judgment, in which the Lord *Jesus* now appears Preparative of his Kingdom, driving on for the Perfective Part, lies hard upon the *Candidates* for it ; partly to hasten them on in their Work, and partly to engage them in the Holy War to suffer much, and bear the *Hear* and Burden of the Day, for others. Yet the Judgment here is declar'd by the *Spirit* to be but as a *Sport* with the Children of the Kingdom, and so to be accounted by them, as supported by the Powers of Grace and Love, to out-wrestle, break thro', and sink it down ; and thereby obtain the Procedure of the Day of Grace and Peace more universally in the actual *Commencement* of the Kingdom of Christ, and of his Saints with him.

*Jesus his Friends in Mask of Judgment proves ;*  
*But Heav'nly Grace behind the Curtain moves :*  
*I know that my Redeemer Lives and Loves.*

If thou be found in the true Spirit of the Bride of Christ, thou may'st, like *Ester*, pass thro' the Frown of the King, and the *Strict Law* of the Judgment into the Liberty of *Grace*, and behind the angry Judge mayest reach and embrace the tender *Saviour*.

The Love has granted already in its own Sphere or Region ; but the Sphere of *Justice* stands between, and must be broken thro' before actual Possession can be obtained. As *David's Worthies* fetch'd him Water thro' the Hosts of the *Philistines* ; so God's Love in its Crown and Consumption must be *adventur'd* for as a Prize, and fetch'd thro' the Fire of Justice and Judgment.

In the *Father's Centre* is the *Greatest Liberty*, and strongest Faith to subdue and sanctify all that presses in upon you. Why keep you so low ? Take *that* always with you, and be free from the Accusations of the lower States ; and proceed

ceed in full and glorious Liberty. Here is always *Season*:  
*Season of Grace* and *Season of Love*. And with Him is  
the *Crown*.

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## C H A P. V.

FOR increasing and strengthening our Faith, and bringing it to more ready Act and Exercise on all Occasions, and particularly of the Inroads in Spirit upon us; consider it, First, when any Evil, or mixt Thing, or inferior Spirit, is entring, or operating upon us; where generally the first Thing that rises in the Mind is an Act of solicitous *Concern*, mixt with *Fear*; which, instead of obviating, gives it further Entrance. Instead of this, an Act of Faith, that God's Power and Wisdom shall overcome, and turn it to good Effect, puts a Bar to the Entrance of the Injection or Spirit so deeply into us; and engages God the sooner to answer and strike in with *His Act*, according to our present Need. Secondly; As Faith worketh by *Love* externally, i. e. showing itself accompanied with Works of Charity; so consider it also as going forth to act thro' and by *that Love* of God, which thro' the first Operations of Faith, was shed forth or begotten by the Holy Spirit in the Soul; consider Faith as actuated by and working from this Love, as its *Root* and *Ground*: or as *Love* varying itself, and going forth in Act of Faith, engaging God's Superior and *General Act* in Concurrence with his own Life and *Act in us*. Faith is here the outgoing *Will of Love*, which is the Central Unity or Regent-Power of the Soul; and is ultimately God in us. Consider then the *Active Power* of Faith thus bottom'd and founded upon *Love*, as a lesser Orb comprehended, penetrated and actuated by a greater, and following the Motion of it; yea, as an Act of God's Will, in Consent and Union with our particular Will, (understand still of the New Man,) as the Result, Egress or Emotion of our united Wills, in and from the Central or Universal Love. Thus believe in God, thus believe in Love, thus let your

Faith

Faith work by Love, and no Evil shall hurt you. Thus believing in God and with God, your Will in Act of Faith will touch his Heart, will move in Sympathy of Love, and be mov'd and actuated by his Omnipotent Will, in order to bring into Act what is believed for. And thus you may do and will, and have what you will. Yet is not this to be understood as if we mov'd or wrought a Change in God: but it is our being wrought up out of our own Wills, and risen into God's, and so being mov'd and carry'd on in the Current of it. He that ends the Work begins it also: for *it is God that worketh in us both to Will and to Do, according to his good Pleasure.*

In order to the Operation of Faith in the *Miraculous Way*, to be reviv'd as of old, there must be an Opening again of the Powers of Nature in the secret *Magia* of the *Desire* and *Will*, thro' Regeneration, to become the Seat and Instrument of the Divine Powers in this Kind: which Powers of Nature in the Fall were suspended, and lock'd up in Impotence: some small Remains of which yet appear, particularly in the Case of Women's *Longing*: where the strong Desire and Imagination oft goes so far, as to produce a real outward Effect, in a *Mark* upon the Child in the Womb, and afterwards remaining. This effective Power of the Will and Desire in Nature, thro' the *Imagination*, the Instrument of it, as acting upon external Things, was that whereby Man, the Image of God, *imag'd* or represented Him in his *Creating Power*. And even now the common Products of the Imaginative Faculty, or the *Images* form'd in the Mind of Man, are more real Things than they are taken to be, and will appear so, when the Soul appears divest of Body, and surrounded with the numerous Offspring of this Kind, which it has brought forth. *Eve's Longing* after the forbidden Fruit brought in Death: and so it continues to do in all her Posterity. So in the *Regeneration* the holy Souls *Longing* after *Christ*, the *Tree of Life*, in the strong Desire of the Will, thro' Faith, assenting to and closing into the Union with *His Will*, not only draws *Virtue* out of him, but his very *Life and Spirit* to be fed on. The common Hunger and Thirst in Nature often reaches an Effect in the *Astral Soul*, which is the Part that is waking in Sleep, so that they there meet with a Refreshment. But the Hunger and Thirst of the Immortal Soul has not only a natural Tendency, but the Concurrence of the

*Divine*

*Divine Will*, and an actual *Promise* and Declaration before-hand, that *it shall be fill'd*, Matt. v. 6.

Now what is in us call'd the Power of Faith, in this highest Sense, *viz.* of Miraculous Operation, is in God the *Divine Magia*, the Effective or Creative Power of his Will: Whence his Almighty *Fiat*, or Word of Command, going forth to execute what is his Desire and Will, becomes impregnated with the Seed of the design'd Product, or the Power to make it so. Here the Understanding or Wisdom of God conceives the Thing desirable; the Divine Will embraces it, resolves upon the actual Product, and re-acts upon the Wisdom in Power to effect it. This is from the Wisdom, as the Intellectual, *Conceptive*, or Divine Virgin-Nature, is communicated to the Son the *Word*; which the Son speaks forth in the *Fiat* thro' the *Breath* of God, which is his *Spirit*: Which Word proceeds and sounds forth descending thro' the *Seven Spirits*, or Emanative Powers of the One Holy Spirit: which we find Rev. i. 4. §. put in the Place of the One Spirit, in the Blessing to the seven Churches from God, and from *Jesus Christ*, and from the *Seven Spirits* which are before the Throne. And thus the Original Pattern in the Mind of God is immediately answer'd to by its *Copy* or *Image* in created Nature. Thus were the *Angelic* Words at first formed, or *out-spoken* from God; thus this visible World in Conformity to the invisible; and thus were the great Wonders and *Miraculous* Operations effected thro' the *Prophets* and *Apostles* of old: in whom these are said to be wrought by *Faith*, because what the Creator originally acted was brought forth thro' them, in their dependent Act of Trust and Reliance on him, and in the Resignation of their own Desires and Wills into Union with his. And the Way for this lies the more open and easy, by Reason of the Birth of *Christ* into our Nature; in which he now exists glorified in the Heavens; thro' which he sent forth the *Holy Ghost* at Pentecost; and by the near Alliance of which to us, and the *Communion* in *Spirit* between him, the Head, and Believers as his Members, the Way for Descent of the Divine *Fiat* into Nature thro' the Adventurers in this high *Faith*, is yet more facilitated. This Key, when rightly turn'd, will bring forth the *Miraculous*-Operations e'er long, to the Glory of God in *Christ*, and the Manifestation of his triumphant Bride: who shall come forth from her *Wilderness-State*,

leaning

leaning upon her Beloved, and endow'd with those Primitive *Gifts* and Powers, which have so long Cess'd in the external and visible Church-States.

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## C H A P. VI.

HERE is another Point and Act of Faith, which comes also to be consider'd in its Place : and which is peculiar to those blessed Souls who have not only received the Faith of the Kingdom of Christ, but are further advanc'd to the Experience of the Extraordinary Powers and Operations of it. Here Faith becomes the Soul's and God's *Consent to love* ; to the Consummation of the blessed *Marriage Union*, in such Degree as the Soul is prepar'd and qualify'd for : which otherwise has Degrees still higher and higher to Infinity. Here is a Union of the Will of the Creature with the Will of God : who gives first the Manifestation of his Good-will, and Offer of his Love in and thro' his Son *Jesus Christ*, appearing now as the heavenly *Bridegroom*. The Creature rejoices in it, and with deepest Humiliation and Admiration, consents, and resigns itself. 'Tis with the Soul here, as it was with the *Blessed Virgin*, the Mother of our Lord, upon the Message of the Angel *Gabriel*, viz. its Time of *Annunciation*, and Declaration, that the *Power of the Highest shall overshadow her* ; and that *Holy Thing which shall be born of her shall be call'd the Son of God* ; not in Flesh to suffer, but in Spirit to reign for ever. To which, in humble Amazement, and with trembling Joy, she replies, *Bebold the Handmaid of the Lord, be it unto me according to thy Word*. Here the Act of Faith reaches its Top-stone and Crown, and loses it self, its Name, and Nature. For as Mortality is swallow'd up of Life, and Hope in actual Possession ; so Faith here dissolves in Heavenly Light, and expires in Vision and Fruition.

But notwithstanding this blessed Effect and Crown of a Particular Act or Acts of Faith, yet is not the general Work and the Operation of Faith yet at an End. For, as it

It was before declar'd that there are still higher and higher Crowns of Faith to be obtain'd; so there is also a great Work, and mighty Achievements yet to be wrought out in the lower Region of the Cross, and of Christ suffering in us in Spirit; for our still further Advancement in Perfection: for the Good of others; for Conquest of the Enemies of the Kingdom; and for preparing and hastening the Manifestation of it. For our *Lord* himself, notwithstanding the Heavenly Joys he possess'd in his own Soul, suffer'd the Contradiction of Sinners, the Anger of God, and Opposition of the Spirit of Darkness, over which he triumph'd in his Cross and Death: which he was strengthen'd and enabled to do by these Heavenly Powers, and Enjoyments of God in his own Soul. So are we also appointed to bear, according to our Measure and Capacity, a *Conformity* to his Course and Conquests.

And this Work and holy War is mightily and powerfully carry'd on by the Concurrence of the Father's Power, and that of his Virgin-Wisdom, who vouchsafe to open the Divine Communion in a high and wonderful Manner: and who, for Encouragement of the holy Warriors for the Kingdom, have declar'd, First, that they shall have *Present Pay*, even Pay in Hand. Secondly, that they shall have assign'd them an immediate Reward and *Triumph to every Victory*, in which their Heavenly Joys shall surmount the Sufferings which they have gone through, so as to render 'em of no Account. Thirdly, that hereby they shall work out for themselves a *Kingdom here*, for immediate Possession, beside what is to be assign'd 'em in Eternity. And Lastly, that what they take in, conquer, and carry thro' the Refining Part and Death-work, in the Region of the Cross, purified and sublim'd, shall rise and become as Food and *Aliment* for the *Growth* of the new *Man*, or as Subject-Matter for the Operations of the risen and triumphant Birth in the Soul: which abides in Peace and Stilness, unaffected in its own Sphere either with the Sufferings of the Cross-work, the Tumult of the Wars, the Inroads of the hostile Powers, or the Work of Justice and Judgment, moving in the lower Region; but darting down into *That* Powers of Life to animate, strengthen, and carry on the Conquests there: even till at last thro' the final overcoming the Kingdom of Peace, and Joy be establish'd *there also*.

Here

Here then is the Spring of *Holy Boldness* to come up to the Throne of Grace; where we know by Experience, that not only our Mediator and Intercessor, but our Spouse and Bridegroom sits inthron'd in Glory; all Power both in Heaven and Earth being given unto him. 'Tis Want of this holy *Affurance* of Faith and Love, and the Experience of the living Operations of the *Spirit*, which are the *Right* of every Christian, by his *Gospel-Charter*, that keeps the Churches at this Day in such a low and *legal* Spirit of *Fear* and *Doubt*: To the casting out of which, the quickening and carrying on of those prime Graces toward their Perfection and Consummation, cannot but contribute in the highest Degree.

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## C H A P. VII.

**T**HE Father's Day with his *Virgin Wisdom*'s also, now jointly opening, gives a Liberty of *Spiritual Unions* to the Children of the Bride-Chamber, that bears some Relation to the Typical State of *David* and *Solomon*, in the Multitude of their external Ones. And here to stand without being captivated, and drawn beyond the due Bounds, as *David* and *Solomon* both were, or to stand by *Faith*, and recover again when we are, is as difficult a Task, as to stand in the *Wars* and violent Onsets of the Powers of Darkness. Now the same Faith with Relation to Infirmities and Defects serves here as there: And it will be needful to add a few particular Cautions and Documents in this great Point; upon which it is too early in the Day as yet to enlarge, since even the mention hereof will by the Generality be look'd on as a *Chimera*; tho' it be the *Prerogative* of the Children of the Kingdom; and indeed the true *Communion of Saints* believed in, and witnessed by the Primitive Christians: who in the extraordinary Gift of the *Spirit* of God, who is *Love*, were taken into a Degree of Participation of his Eternal Act of *Love*, in the true and real *Marriage* of the *Lamb*; after which Manner the *Bridegroom*, being present, gave them that distinguishing Title, viz. *Children of the Bride-Chamber*. And

as they were thus united to God by his Spirit, so they were also necessarily united with *one another* in the same Spirit, which is one in all: whereby, tho' *Absent in Body*, they might be *Present in Spirit*: Whence St. Paul says, *When ye come together, and my Spirit with you, &c.* 1 Cor. v. 3, 4. And again to his *Colossians*, Ch. ii. Ver. 5, 6. *Tho' I be absent in the Flesh, yet am I with you in Spirit: joying and beholding your Order, and the Stedfastness of your Faith in Christ.* And this not in a mere Figure, or only in Thought and Imagination, but a real Presence of Spirit in and thro' the Holy Spirit.

These were Priests of the *Inward Court*, Adepts of the *White Stone*, or secret Pearl of Union; in whom, after the Angelical Manner, the *Male and Female Natures*, which are one in Christ, were *united* in the Risen Life, in their *Inward Man*, tho' inferiorly subject to Infirmities and Defects. See *Rev. ii. 17.*

This, in some Degree, has been experienced under the Rising Powers of the Kingdom: and some, as Priests of the Inward Court, been appointed to officiate in this more excellent Way, and contribute towards the Regeneration of Souls, by *Spiritual Union*, conveying of their own Spiritual Life into 'em, and taking in of their Essence with all its Defects, and the Judgment due to them, suffering under, and sinking it down, and bringing what they thus receive gradually into the same State of Purity and Regeneration in which themselves stand: Hereby gathering Matter for their own Growth and Enlargement of Soul, and also Prize and Prey for Christ; in which they have been mightily supported and supplied by the Holy Powers, and more particularly from those of the *Father* and the *Virgin-Wisdom*. Thus as the Evil One has crept in *insensibly* upon Mankind to corrupt and destroy, so does now the Grace of God in the Preparation of the Kingdom, come in and take hold of many *unawares* to restore and save, and to sow a Seed into 'em which shall prepare and dispose them to a ready Reception of the Faith of the Kingdom. The Liberty of this Operation and Ministrat<sup>n</sup> to others has reach'd even to the High-ways, and Thousands have been affected by it who know little or nothing of it, how or whence it is; as being an Influence so subtle and spiritual, as needs the Opening of the *Internal Senses* to a clear and distinct Perception of it; tho' otherwise they have the good Effects wrought out in them. Thus are

manifested the *Drawings of the Father* at this Day, in the Attractions of Love, inviting and engaging to, and also preludious of the Great Feast, or Marriage-Supper of the Lamb.

As the Day opens, and many begin to experience this Communion in Spirit with each other, it is necessary, in order to compleat this Scheme, to give some Regulation and Direction in this Case, which has both its Dangers and Temptations attending it; and is liable to great Abuses: and which, thro' the so extensive Grace and Condescension of the Paternal Love, is found in Persons subject to great Weaknesses and Defects. In short, then,

Run not into any Spirit in your own eager *Will and Desire*; but resign, to take in the superior Concurrence of the Holy Spirit. Offer up the Union in holy Consecration at first, and transact your Love as in the *Heart of Christ*.

In the spiritual Union, *lose not the Sight or Thought of God*; for where Spirits unite merely in their own Will and Desire, neglecting and losing the Concurrence of the *Spirit*, they lie immers'd in themselves, by themselves, in spiritual Fornication and *Adultery*.

The lower Springs are given; and where the Father's and the Virgin's Principle are open'd, they are given most freely; but the Nether Springs must not *intrench upon the Upper*; yea, as the Nether have in 'em the Remainder of Corruption, they are to be cleans'd and sanctify'd by the Upper. If then, thro' Infirmitiy or Temptation, you are drawn too far by the Nether; yet fear not: but take hold in Faith, of the Eternal Strength of Perfect Love: which will rise with you, and you with what you have taken in, into the Sphere of Grace and Liberty: which shall become the Prize and Prey of the Eternal Love. Stand then loose and indifferent; *Desire not* in the Natural Will, on one Hand; and *Fear not*, on the other; and you will stand secure.

Take heed of spiritual *Jealousy*: Take heed of *Particularity*; of *Engrossing*, or being *Engross'd* by any Spirit. The true Christian Communion is Open and *Universal*, as its Spirit is.

If thro' Infirmitiy, thou losest thy Hold and Blessing, in Point of Works, thou mayst yet keep or recover it again in *Faith*. In this Case then, and in all other, remember that *Faith, in God's holding fast for thee, is thy fairest Hold.*

And

And lastly, as the Evil One is always most watchful and busy where God is moving in a Manner more than ordinary, and where any great Blessing is receiv'd, to defile or steal away the good Seed : be thou also more especially *watchful* at such Times ; and after a Divine or Spiritual *Union*, offer what thou hast wrought out or received, back again to God, in Holy *Consecration* : whereby it may be both *preserv'd* entire, and also *multiplied*.

Thus in this Day of the Advancing Kingdom, to which the Caution is adapted ; *Hold fast that which thou hast, and no one shall take thy Crown.* In the Assurance and Joy whereof, let the High *Praise* of God, from the Heart, according to God's Heart, in the *Life of Faith*, and *Holy Flame of Love*, as the Incense and Perfume of this *Holy Fire*, and *Inseparable Attendant* of this *Crown of Life*, Evermore ascend.

**H A L L E L U J A H.**



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T H E



THE  
*LOVE-CONQUEST;*  
OR,  
The Little Strength of  
*PHILADELPHIA.*

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*The INTRODUCTION.*

**E**hesus lost her first Love, and with it the Kingdom. This is to be Recover'd again by the Centre-holding Power of the Victorious Love, tried to the utmost, and maintaining its Ground thro' all Oppositions, Provocations, and Temptations. This is done in the Sixth Church-Period, and by the Conquerors in the Spirit of Fraternal Love; in whom the Love abides so firm and strong, thro' the fresh Opening of the Heavens, and Descent of the Holy Influences for its Support and Nourishment, as to actuate and carry on the small Remainders of Charity and Fraternal Love, to the full Overcoming, and so to the Obtainment of its Temporal Reward and Crown. This is the Little Strength of Philadelphia; i. e. a little of the true Solid Strength, or Centre-holding Power of Love, by which the Open Door is maintained, and the Kingdom won.

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The Heroes of the Love are to be tried various Ways; by the Weaknesses, Injuries, and Enmities even of their own Brethren and Fellow-Candidates for the Kingdom, (as captivated by the Enemy in the Hour of Temptation;) by the Malice, Rage, and Violence of the *Evil Spirits*, in their last Rage and desperate Attempts against the Rising Powers of the Kingdom, and the chosen Instruments engaged therein; as also by Temptations and Denials from the Anger of God in the Sphere of his *strict Justice* and Judgment, which also opens its Centre to prepare the Way of the Prince of Peace: Thro' all which, as the Victorious Love from the Fountain of Grace and Love in the Heart of *Jesus*, as in the Bosom of the Father, shall make its Pass, without being sully'd or sour'd into Offence and Anger, it reaches at last its Reward and Kingdom, and fixes the Overcomers as *Pillars* in the House of God; no more to go out, but to enjoy an uninterrupted *Sabbath*.

The Instructions and Exercises of this Love here advanced for the Service of others, and particularly the chosen Fold, are such as have been given for Support and Conduct, thro' the greatest Trials in each of the Kinds before-mentioned, and wrought out, as it were, thro' the Fire of the *Probation-Hour*. They open'd at first much like the Acts and Exercises of Faith, as before represented, in a short sententious Way; and are as follows:

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## C H A P. I.

**T**HE great Rule and Command of not looking upon the *Motes* in our Brother's Eye, is of greatest Force in the Preparation of the Kingdom, and among the Waiters for it.

The great Rule and Command of, *Judge not that ye be not judged*, is also of greatest Force, and most needful here.

This is the latter Day, in which the Prophecy is fulfill'd of Love growing *Cold*, and in which the greatest Opposites to the Spirit of Love appear; and the Season wherein the great Conquest is to be gain'd by the Heroes of Faith and

Love; and the Turn of the Ministration to be given from that of *Love Suffering*, as hitherto, to the Dispensation of *Love Triumphant*, from the Cross to the Crown.

He that judges his Brother in this Season and State especially, tho' he judges right concerning his Weaknesses and Defects, will be judg'd himself for not holding up to his Profession and Ministration; and so much more he that judges his Brother falsely and unjustly, or accuses and condemns him too severely.

The Soul of our Christian Brother and Fellow-Waiter for the Restoration of *Sion* lies in the Bosom of the Lord, and is united with him; and, as it turns to God in Grief and Complaint, where it is thus injur'd or offended, by Reason of this Nearness and Union, really touches the Heart of Christ in this Motion, or Frame of Spirit, and awakens a Sympathy in God with the Grief of his Child, so far as to open the Judgment and Vindication-Power against those that injure the Love: and this in a very peculiar Manner under this Rising Ministration, where the Souls of God's Children are more intimately endear'd and united to Him, in Participation of the Holy Power and Sacred Unction: inasmuch as the Obligations to Unity and Concord are here greater, and the Assistance also greater, thro' the Powers of Sacred Love, rising for Conquest of the Powers of Wrath and Darkness, in their last and utmost Efforts.

The Want of Charity and Forbearance, is that which opens the Judgment first upon the *House of God*, as is woefully experienc'd among us at this Day: And it is recommended to all, who have been severe Judges of their Brethren, to observe whether they have not already, or do not hereafter find that *Retaliation* menac'd by Christ made good, of being *Judg'd themselves*? Whether they have gone forth without Commission, or with a Commission, from and in the inferior Sphere of Justice and Judgment, into which they have declin'd from the superior Station of the Love, which is their proper Sphere. For,

There are indeed the Angels, who have the *Vials* of God's Indignation and Judgment committed to 'em by *Jesus*, as Judge in his Preparatory Work; but the superior Order is of the Angels of the Love, commission'd in the Work of *Grace*, or the redeeming Love of *Jesus*, above and beyond his *strange Work*. And with these the Children of the Love-Ministration are to join; in

in the holy Wrestle for Grace and Mercy to prevail against strict Justice and Judgment; and for the Kingdom of Grace and Love to proceed in its Triumphant Manifestation.

Do any think themselves Elders in this Ministration? Let the Light, and Beauty, of the Holy Flame of Love, so shine out in 'em, that others, seeing the Glory and good Effects of it, may glorify the God of Love, and acknowledge the high Graduation of his *Image* in them.

Consider every one has his *Constitution* Infirmitie. You have yours: And 'tis of that Kind that every one least sees it in himself: because 'tis the secret *Hold* the Enemy has in corrupted Nature. This is in each one the Weight and Sin that *easily besets* him, and That in which the God of this World chiefly blinds him. Here *Charity* must always make the greatest Allowance. If you strike at your Brother's weak Part, expect your own to be expos'd in Turn. And tho' perhaps your Mote may be somewhat less than his, yet remember it is often seen by others where you your self discern it not. Take not then the Sword out of the Hand of Christ, who is appointed *Judge* alone by the Decree of the Father. Together with him indeed the Saints shall judge the World: but not till they are like him, without Blemish themselves. Till then, tho' the Principle of Anger and Judgment may permit or commission, the Centre or Principle of the Love retracts and *diffents*.

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## C H A P. II.

**V**alue not your self, nor despise or neglect your Brother, on Account of your own greater spiritual Talents. For he may have what you have not, and what you may sometimes stand in need of; yea may perhaps possess, in the Wisdom of Secrecy, Treasures or Favours equivalent to, or greater than your own. He that is highest in Endowment, let him, with the humble *Jesus* and his Apostles, be the *lowest* in Charity and Condescension, and the Servant of all.

Have you not at some Times discerned or witnessed the Life and Spirit of Christ, in some Degree, in your Brother? Take heed of injuring or grieving it, for this Reason, because, how small soever, 'tis the Life of Christ in him: which has probably, in your Converse, sometimes met and saluted and invited you to the Love-Unity, even tho' perhaps the inferior Man may have stood under Offences and Prejudices against you. Have then your Regard principally to the Principal and better Part in them; and let not the Defects of the inferior Man in them, nor the Defects and Prejudices of the inferior Man in your self, hinder the Concurrence of those blessed Friends and Intimates, which are really one: Christ in your Brother, and Christ in you. The Life of your Brother, in Union with Christ, is that true Brother and Neighbour which you are to love as your self. If Christ be your Foundation, he is your better Self: If his Life in your Brother be Part of himself, who is one with you, it is Part of your self; yea, in a Sense, your self also. Therefore must we be One, as God is One, and as God and Christ are One; God in him, and he in us; and so we also One in and with each other, in the Unity and Communion of the Spirit, which Simplifies and compacts all together, in the Band of Perfect Love.

Our Brethren here are engag'd in the same glorious Faith and Work with us, and groaning for Deliverance from the Bondage of Corruption into the Glorious Liberty of the Children of God: but themselves put in Remoras and Impediments in the Way, by their Divisions and Contentions. In vain do they complain of the Delay of the great Blessing; and may it not be said, In vain do they suffer, bleed, and die so long, and so often, when they themselves are in great Measures the Cause of their so hard and tedious Travail. Thy God complains of thee, O Sion, and of thy Backwardness to meet him, and of thy Want of Wisdom, Charity and Brotherly Love; and says as to Israel of Old, *Ephraim is a silly Dove, without a Heart. The Sorrows of a Travailing Woman shall come upon him. He is an unwise Son, for he should not stay long in the Place of Breaking forth of Children.* Hos. vii. 11. and xiii. 13.

The Wrath, Contention, and Discord, are in greatest Contrariety to the Spirit of the Kingdom. When the Children of it are found partaking of these, they must know 'tis a partaking of the Rage of the Enemy, now in its

its greatest Height and Violence, which they suffer to break in upon them and through them, against what they most earnestly desire.

Think not of ever conquering the wrathful, or earthly and selfish Spirit, in its own *Way* and *Principle*, by opposing Wrath to Wrath, and Self to Self: but get out of their Dominions, and stand in the Principle of Love, generous, charitable, and unselfish thy self, and thou wilt supplant them easily.

For Judgment, Opposition, and Contention, begin but at the lower End, (and among the Disciples of the Love-Order, at the wrong End:) But let the inferior Part alone; bear, forbear, suffer under and thro' the Weakness of thy Brother, and so reach and begin with him at the other End, or the good Part in him; and so, uniting with what is there of God and Christ, you may come down towards the inferior Part, and more easily conquer and supplant the Evil you aim against. One Word in the *Love* will do more than a thousand Censures and Reproofs out of it.

Take heed of Anger, Resentment, and indiscreet Zeal: for these prey most ravenously upon the Life of the Lamb of God in us. If the discreet and Seasonable Zeal of Christ himself fed so much upon his meek Life and Love-Flame, as to occasion that Expression, *the Zeal of thy House has eaten me up*; what Losses, what Depredations are suffer'd by the Children of the Love, when they let its sweet and meek Life be fed upon by these Devourers? And so blended and debased into a foolish and wrathful Fire.

He that would run a pace, get Ground, and hasten to Perfection, must avoid the High-way of these Robbers. He that would tread sure, and stand fast, in this perilous Day and Passage to the Holy Mount, must not set out without his true *Foot-Armour*, which is the being *clothed with the Preparation of the Gospel of Peace and Love*. If we want this spiritual Armour in the most needful Place, the Foot will slip in the dangerous Passages, and the Enemy wound us in the *Heel*. For entring into Wrath and Discord, is the setting Foot within *His* Dominions, where we are expos'd to his Darts in the most weak and obvious Part. If the Way of Love be the quickest Progress to its Kingdom, then every Step in the contrary Kingdom, is going directly backwards, and proves the greatest Loss both of Time and Way. He that abides in Love, continues im-  
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mur'd as in an impregnable Castle; the true and only *Fortress* against the furious Onsets and Violences of this Day.

How many Difficulties are to be pass'd? How many Things to be suffer'd? How many Battles to be fought? How many Labours and hard Travels to be undergone, before the Conquest and the Crown can be obtained? Yet, Courage! they will more than abundantly compensate. O let not the Fellow-Sufferers and Travellers fall out by the Way: but in Love wait, and labour, and bleed together on the Cross, as they are invited and consign'd to sit down in the Throne of Love together.

Thy Brother or Sister in Christ is thy spiritual *Spouse*, or Mate, in the Unity of the Spirit: Look on 'em then with this Eye; and if they sink or fall under the Violence of the Enemy, do thou pity them, as thy poor, thy dead, or wounded Loves: And where the Enemy has pierc'd 'em deep already, do not you wound 'em deeper; but here especially act the Part of the true *Samaritan*; Take the Care of 'em upon you, when no one else will; cement and heal, as much as possible, and pour your Oil and Wine into the Wounds; and value not what Expences of spiritual Life and Strength it may cost you. It shall all be allow'd and answer'd, yea abundantly rewarded in the multiplied Blessings from the Everlasting Fund and Treasury of Grace.

Forgive, and quench the Wrath, and stop the Work of Judgment, as much as you can, in those that are in Spirit united with you: for their Suffering must in part be *yours*; they cannot but draw you into a Fellow-feeling and *Participation* with them.

Forgive, and you shall be forgiven. Do not avenge. Do not bind your Brother over to the Judgment-Seat, in Exaction of what by Trespass he may be indebted to you, while you have your self so much to be remitted and clear'd off by this easy Way of *Exchange*. No, forgive abundantly, that you may be abundantly forgiven.

Consider the Ground of this Rule of Forgiveness of our Brethren. Christ has already paid the Debt for 'em upon the Cross. And these have accepted the gracious Offer. We must not then come and take our Brethren by the Throat for what is already answered and atton'd for by our Lord himself, and this, for ought we know, applied already to 'em by the Spirit through Faith. To let go our Claim

Claim of strict Justice and Judgment against our Brethren, for the *Sake* and *Merits* of *Christ*, is one of the greatest *Honours* we can pay to the Cross and Sufferings of our Lord. *Father forgive them, they know not what they do,* was the Central Glory of Suffering Love in the God-man. Suffering with him, and Forgiving with him, and for his Sake, those that injure, despitefully use and persecute us, is our hanging nearest to him on the Cross; and our Consignment to lye nearest to him in the Bosom of his Love in the Marriage-Supper, when he comes Triumphant as King and Bridegroom.

*Saul*, the strict *Severity*, slays his *Thousands*; but *David*, the *forgiving Love*, his *ten Thousands*. This makes *Ridance* indeed of the *Enemies* and *Obstacles* of the *Kingdom*.

The Children of the Kingdom are under a Degree of Lapse or Sinking from their proper Station, when they go into the Strife and Judgment-Work; and must hasten up again to their Central Standing, to which those who keep up may, prudentially, in the Liberty of the Love, forbear censuring, reproofing, and interfering with the defective Part, and apply themselves to the better Part in the Condescensions of Grace; thus imitating and manifesting, in and through themselves, the great Love of God to all in general, even while in their Blood; overlooking the Defects, and cherishing the Remainders of Good where it is found, and exciting it where it is not. By this Means many who are deaf to Reproof, and can stout it out against the strict *Justice* and *Judgment*, will be melted down by the Tenderness and Irresistable Goodness of the Sphere of Grace and *Love*, in the latter Day's, more full and glorious Display of it. The Instruments of Judgment, are but the Under-workers, the Tip-staves, or the Scavengers, as cleansing the Way of the Kingdom. Those who keep up in the Authority, and upon the Throne of Love, shall have these appointed as Attendants and Preparers of their Way, still coming in with their inferior Service in their proper Time and Place.

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## C H A P. III.

**T**HE little Flock are the *chosen* of God for his Work; and they stand in need of each other in their peculiar Talents. If we are rent asunder by Division and Contentions within the Fold, we cannot fully and freely exert our own Talents; but are under binding Weights and Restraints from one another. But as we abide in Unity, we may both display and propagate our own, and participate each other's Gift, or even make our Brother's Talent our own.

Your Brethren come on as fast as they can, be not too hard upon them, nor hurry them on faster than they can bear, when lower than your selves; but gently bear with their Infirmities; and, like Christ, *lead on tenderly those that are with you*.

Stand not to contend Worm with Worm; but on directly in your Way, and give the *Nobler Agent Scope* to move and act. While hamper'd in Contention and Opposition to the Creature, you bind and preclude the Spirit's Conduct, and Act of the Creator.

In the greatest Exigences, and under the greatest Pressures, resign, stand still, and you shall see the Salvation of God.

Christ says here, to the Soul that would be interfering with his Brother's Weakness and Infirmities, or staying to contend with him, as in another Case, *What is that to thee? Follow thou me.*

Jesus in your Spiritual Brother (who is the better Part, and your Friend in him) will take it kindly whatever you bear with, and forgive his outward and more defective Vehicles. Forgive, forgive for Jesus Sake, *in them.*

Ascend in the Spirit of Faith, and take a Prospect into the Eternity of God, where Time past, present, and to come, coincide in one; and where all the Wonders of Time, and of the Decrees of Grace, appear already wrought out in their Original Patterns; and through the Eye of God in his great Love, look upon your Brethren and Sisters

Sisters here offending or injuring you, or in a Degree of Enmity to you, and there foresee what they will be, and how dear to you e'er long : Behold their future Love and Beauty beforehand ; and, in this Consideration, run to prevent and embrace them in their Rags and Bonds. 'Tis the best Way you can take to hasten and help 'em on in their Way. Forget and forgive, is the short and direct Way to Peace. All other Ways are wrong, or round about.

In Resentments of Injuries, and Contentions thence arising, the Enemy holds us pent down in the worldly Spirit or Principle of corrupt Nature, and fixes the Eye by a kind of Spiritual Enchantment, upon the Defect and Evil in our Brethren. But the true Doves must turn away their Eye from the Fascination of this Serpent, that they be not caught hold of by him. But let us look deeper, and keep our Eye on the better Part of our Brethren, and we shall thereby elude the Wiles and Charms of this subtle and dark Magician.

If thy Brother be foward and passionate, or have entertained Jealousy, Animosity or Enmity against thee ; here is indeed an Army of Aliens to be engaged ; but the true heroick Lover may even here rush on, and Charge through the Pikes that are held out against him ; and by patient bearing the Wounds and Injuries, Christ-like Forgiveness of 'em, and the return still of Good for Evil, he may conquer the most Obdurate and Obstinate, in this holy Strength and Violence of Love ; which, even the Heathens could tell us, conquers all Things ; tho' Christians at this Day are found such Cowards therein. But thus Jacob dealt with Esau, and melted down the Implacable into Tenderness, and Goodness. Thus David dealt with Saul ; conquered him in Love ; and thereby won the Kingdom ; extorting not only a submissive Acknowledgment, and Resignation to his superior Merit, but even a Blessing from him ; as we find it 1 Sam. xxiv. 16, *And Saul lift up his voice and wept, and he said unto David, thou art more righteous than I; the Lord reward thee. And now behold I know that thou shalt surely be king, and the kingdom shall be established in thy hand.* And again, Chap. xxvi. 25. *Blessed be thou my son David. Thou shalt both do great things, and also shalt still prevail.*

By examining our selves in this Point, we may take the Altitude of our Advance toward Perfection, in a Ministrat<sup>n</sup>on that carries the Obligation hereto far higher than any

any preceding. Can we take an Affront, and presently turn off our Mind and Thought from it, without Resentment? Can we receive a Wound from a Friend without returning another? Can we be despised or injured, and spoke evil against falsely, without Ruffle and Disturbance of Mind, and put it presently on the Account of Christ, accepting it for his Sake, and return nothing but Pity, Prayer, and Blessing, even for cursing; and stand, nevertheless, ready to do our Enemy all charitable Service that lies in our way? This, whatever others do, the Professors of the Ministrion of Love, as at this Day, must be found in, above, and beyond all others.

Love will rather give away of its own, and often recede from its just Due, than contend to the Breach of Love. But if we, under such high Pretensions, exact the utmost Farthing of our Brethren, we must surely go to Prison our selves, for the Payment of our own Debt.

"Tis the *Esau*-Spirit that contends for the Mess, or this worldly Principle, so eagerly as to neglect or loose the Spiritual Blessing; but the true *Jacob* must have his Eye and Aim continually upon his heavenly Birthright, let the outward Principle go as it will, serving and suffering his appointed Time. And by this he gets at last, both the Spiritual and Temporal Blessing join'd together.

Love is still looking out for Means and Methods of Reconciliation and Union, and for Opportunities to oblige and endear those especially whom God has made their Spiritual Associates, and Partakers of the Divine Communion together with them; even such as may have entertained Prejudices and Animosities against them.

*Study Peace; Contrive for Unity; Labour for Love.*

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## C H A P. IV.

**I**F you bless them that curse you, and pray for them that despitfully use you and persecute you, this will seal you with the Character, and shine forth in you as the Signature or Resemblance of your Father which is in Heaven; and expressly denominate you his Children. For he makes his

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*his Sun to shine, and his rain to descend both upon the just and unjust; and, in the Bowels of an universal Parent, is kind even to the Unthankful, and the Evil.*

There are enough, and too many *Finders of Fault*, and Accusers at this Day; but there is great want of Healers. If you think your self a Proficient in the Love, go you and sustain that *Better Part*; for it belongs to such. And leave the other to those whom God shall employ in it where needful.

And be not so weak as to be stumbled and dishearten'd, or kept back in your Way by the Weaknesses or Falls of others. There may be a taking in the Sense of 'em too deeply, so as to let 'em prove Stops and stumbling Blocks in our Way. But here the Advice is, to stride over the Dead, and stay not too long parleying with the Wounded, and faltring in the Faith; but having done what Charity requires, and Wisdom directs, leave the Matter to God, and call off your Spirit and Thoughts from dwelling too much thereon, lest you be entangled or wounded thereby; and on directly after the great Prize of your high Calling in *Jesus Christ Triumphant*.

Do any think themselves, or are they injured by their Friends? no better, nor readier Way to conquer, than to bear it patiently. But why should I resent so much an Injury from my Brother? Or why should I expect so much Regard from him, till I my self have *won* him by Love? The Christian-Lover should scorn to force Regard, or seek it, any other Way than by the Conquest of Love it self.

Is any Man under Bondage to any Persons Spirit, who uses him severely and tyrannically, or in Bondage of any other kind? The readiest Way to break the Yoke, is first to bear it, and resign wholly under it; and then God himself will take the Matter into his Hand, give Power of Vindication, and set free in His Time. When Faith and Patience have had their full Process, the End of the Cross is obtained, and the Reward and Blessing to succeed.

Keep humble, and you will not be so forward to take Offence, or to judge your Brethren.

If we are despised or injured, or even spitefully used, let us here reflect upon our past Sins, and on the fallen State of our corrupt Nature, and particularly on our own great Infirmities. For if we had but a right View of these, we should

should not think much if we were to lie at the Feet of our Brethren ; but might see Reason enough to cry out with the pious Penitent, who prostrated himself at the Church Porch, as the Congregation came forth, saying, *Calce me Christiani, Tread on me, O Christians* ; and on all Occasions should be found in that submissive Frame of Spirit represented by the Prophet Micah, Chap. vii. ver. 9. And be ready to say ; *I will bear the indignation of the Lord, because I have sinned against him.*

For we are to consider it is *the Lord* sends us the Tryal and Probation through the Weakness of our Brother. To His Hand then let us have Regard ; and look beyond the Instrument through which it is convey'd. And let us observe, whether the Tryal does not fall upon the defective Part, and remind us of what is amiss in our *selves*, or has been done amiss by us ; and so be content on these Accounts, like good Children, to kiss the Rod, and say, It is the Lord, let him do what ever pleases him. Thus *David*, when *Shimei* cursed him, and *Abishai* would have taken Vengeance, presently reflects upon his own Faults, and crys, Let him alone, let him curse, for *the Lord hath bidden him*. And as *David* himself forbore, so the Providence of God afterwards avenged his Cause upon *Shimei*, by the Hand of *Solomon*.

The Anger of God against Sin, and the Divine Justice, is at the Bottom (as well as his Love) in all Tryals and Chastisements that befall us, whether through Men or Evil Spirits ; we must then *revere* the Anger of God, and Honour the Dispensation of his *Justice*, at the same time that we *appeal* from it to the Dispensation of his Love in Christ *Jesus*.

One of the greatest Tryals and Difficulties, is to bear the Unkindness, Contradictions, Injuries, and Breaches of Love from *Spiritual Friends*, and such whom God has joined us with for his Work. But suppose the worst, must a Brother or Sister, that has set out with me in the same Progress and holy Enterprize, and entered the terrible Wilderness for Passage with me to the Blessed Land, tho' wounded therein by the Evil Beasts, or poisoned by the fiery Serpents, be let go without Concern or Help ? Or even, tho' turned an Enemy in their Phrenzy, Must they not be accounted as a Friend, a Brother or Sister still ? And shall we here revile them under their Falls, or fight against them ? Surely Love will tell us, No : And that

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that here they are to be look'd on as Prize taken from us by the Enemy ; which the Heroic Lover will strive and adventure hard to recover and bring back again ; and be willing to impart of his own Spiritual Strength and Life to recover or quicken them in theirs ; as the Wisdom of God shall direct, and his Power be found assistant : which will never fail the Spirit of Faith in its Work of Love.

Be patient like Job, under like Cases with Job's Tryal ; whose deepest Wounds were given him by his Friends : which is generally the great Cross of this Day ; wherein the Enemy is using all his Subtlety and Stratagems, to rend and divide the Children of the Kingdom from one another, so that scarce two or three can be found standing together, and holding out in the Love, through the full Tryal of it. If thou can't stop thy Resentment, and overcome and hold thy Spiritual Friend and Brother under his Weakness, Temptations, and even Breaches of Love, thou wilt gain a glorious Conquest indeed, defeat the grand Enemy, and approve thy self truly a Child of the Love-Kingdom.

"Tis not indeed in the Power of Flesh and Blood to stand here, under such Tryals, and in this perillous Day ; but as by Faith we relie on Christ, acknowledging our own Insufficiency, we may stand in the Strength of his Love, when we fall in our own : For Christ stands engaged, if any of his Lambs faint, to take them in his Arms, and carry them in his Bosom. He that can apply this, and cover himself with this Shield of Faith, shall never be moved from his true Ground ; for he shall better stand when fainting, than before : Most strong by Faith, when in himself most weak.

If we are spiritually wounded, or slain, among our Brethren and Kindred, those whom we desire to meet in the Love of God ; if we receive Evil for Good here, and bear it patiently, we come but nearer yet to our Lord's Case ; as Fellow-Sufferers with him who was crucified by those for whom he died, and for whose Forgiveness, even in his Death, he prayed. When we patiently suffer from our Brethren, and pray for them, and forgive in the Spirit of Jesus, we do in a Spiritual sense die with him for them.

Consider again, Jesus Christ bears with them, forgives them, loves them, notwithstanding their Defects and Infirmities ; and why then should not you ? If you are an

Heir of his Kingdom, you must press on to a Participation of, and having an Interest in all his Friendships and Loves.

The Lord Jesus expects that the Strongest shall bear with the Weakest; and so help them under their Temptations, by quenching the fiery Darts of the Enemy shot thro' them, and not shoot them back again to wound, and give the Enemy further Entrance, and Advantage against both their Brethren and themselves.

How graciously and tenderly has God dealt with you, even in Relation to your greatest Infirmities and Defects! How much and how often has he forgiven you! His Word is, *Go thou and do likewise.* Use then thy Brother with a like Tenderness and Goodness.

You are offended at this, or that, in your Brother; but have you fairly considered all the Circumstances, or may there not be some which you cannot see, as the real Intent and Design of the Mind, the Alleviations in their peculiar Case, Constitution Weakness, violent Pressures and Temptations, or the like, and probably too something defective on your Side, as an Occasion of it? Remember that Passion, Prejudice, and Resentment, see but by Halves, and look through the Devil's Perspective Glass; but if we look through the Perspective of Wisdom and Charity, the Matter would appear very different, and the Beams perhaps prove but *Motes* in our Brother's Eye, which the Disciples of Jesus must overlook in one another.

When there is Offence and Discord risen between Spiritual Friends, it is good for them to be looking back to their first Engagements, Entercourses, and Endearments, as the Love of their Espousals, and to read over their first Correspondences and Letters; which may help to kindle the Flame again.

Why was it that God dealt so severely with *Saul*, for his Crime in sparing the *Amalekites*; and so tenderly with *David*, for his Murder and Adultery; but that he acted with the first in the Severity of the *Legal State* and Spirit, in which he stood, and as a Figure of it; and with the latter as a Child of the Love, in which Spirit and Figure *David* stood. So stand also the true Children of the Kingdom, or the highest Dispensation of Grace and Love; and therefore they must not act in the Severity of the *Legal Spirit*, towards one another; but as God deals with them in the Tenderness of Love, so must they with each other.

If their Love dye to you, yet do you pity them, and do you love them still. Consider, has not Christ in the Sinkings and Dyings of your Love, held it for you, and given it you again? so do you also towards them: hold the Love for them, when they are as dead towards you; and so light theirs again from your own victorious Flame.

Your Brother has such an Infirmitie, and you another; none are without a peculiar Constitution Weakness, as the Weight that easily besets them. As for Instance: One is too free, and another too close; one is too hasty, another too slow and backward, &c. Now these defective Parts in each, are the most troublesome to the other, because of the Contrariety, and cause the greatest Jars; but yet these are to be look'd upon as Hammers of Providence, the one still striking upon the defective Part of the other, and each drawing the other still more and more toward the true Medium, wherein the Virtue is found; which Middle Point, as they are found Forbearing, and making due Allowance to each others Weakness, and Ownment of their Plea as far as it is Right, and so uniting in the Spirit of Love, they may the more readily attain; and wherein one is strong, or exceeds, he may communicate of it, to Balance or Help the Defect of the other. And thus the Contrariety and Opposition of Tempers and Constitutions, if rightly used and born with in Christian Charity, will but spur and hasten us on in our Way, and help us onward to Perfection.

Thou judgest down perhaps Pride or Anger, Earthliness or Selfishness in thy Brother; but look well to thy self, and especially as to the more secret and spiritual Vices of the Soul; and see if the same or worse be not found in thy self, with Relation to God and thy Brother. Lest a like Answer be accommodated to thee, as in another Case, when the surly Cynick took off the Mantle of *Plato*, and stamping on it, cried, *Calco Fastum Platonis* (I trample on the Pride of *Plato*;) but he, mildly taking it up, answer'd, *Majore cum Fastu*, (with greater Pride and Arrogance) And of such Christian Cynicks, the Church, and even the Inner-Court, abounds at this Day.

Two Christian Friends and near Relations, letting in the Spirit of Discord, and therein contending, reflecting and pecking at the Motes, the Defects, and Infirmities of each other, one of them had this Emblem of their Case presented by the Spirit, viz. two little Children sick of the same

Same Distemper, the Small-Pox, lying in Bed together, offended, and scratching each others Faces for the Deformity of their Looks. Such are Christians, judging one another in their defective Parts ; yet all infected with the same Epidemical Distemper of Original Corruption and Depravation of Humane Nature.

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## C H A P. V.

**T**IS Work enough for one Man to judge himself, and one Life is little enough to do it in ; he had better let the judging of his Brother alone, than leave so much of his own Judgment-Work to be done by the Great Judge himself when he appears.

The true Christian, and that especially at this Day, should, like the wise Builder, cast up his Account beforehand, and consider the Draught and Expence of his Work, or the Engagements of his Call : And so be fortified, provided, and resolved before-hand for the worst Treatment ; considering what a World we have to deal with, what an Enemy to engage, and what a Vow we stand obliged by.

This Provision made, he need not be surprized at any thing ; but may come to be content and resigned under all ; and go on with a Smile against the most outrageous Enmity ; and conquering it as fast as it comes.

Endure now, any thing, even the worst Treatment from the worldly Spirit ; for now is its last Flash against the Children of God, before its great downfall. And so much the more yet, because the Dial shews the Time coming now upon its Full Point.

Be content with the better Portion of the Spiritual Birth-right ; and thank God for your Tryals, as Opportunities given you to perfect your dying Work to the World, and to the Sensual Life.

The Children of the Kingdom, must pass an Act of absolute Forgiveness of all done against 'em by their Brethren, as considering 'twas all done in the Darkness and Hurry of the Temptation Hour that has been upon them ;

as they hope to partake of God's *Act of Grace* and *Indemnity*, to all that shall come in upon the Commencement of Christ's Kingdom.

If your Brethren are weak in this or that Point, there you must bear the more ; yield to 'em but a little in that Particular, and they will *Act* for you, promote your Interest, and concur to the Advancement of your Spiritual Crown.

Consider the Case of *David*, even with his Band of *Profligates*; as he bore with 'em, and led 'em on in Friendship and Amity, they acted for his Interest, and help'd to advance him to his Kingdom. How much more should *We* be tender of any that set their Hand to the Kingdom-Work, even tho' in the lower Degrees of Service in it,

Hide your Brethrens Faults as much as you can, and cover them still with the Mantle of Charity ; lest in the *Retaliation* of Justice and Judgment, thy own come to be discovered, and publish'd upon the *House Tops*, and in the Sight of the Sun.

If we hold out in the Love against the Wrath of our Brethren, we shall conquer them, else they may conquer us. Love is strongest, and when resolutely maintained, will dissolve the Heart of Adament, and bring the rough *Esau* in them at last to submit, and weep upon the Neck of *Jacob*.

Thy Brethren under Temptation, through the Violence and Strength of the Enemy in the Inferior Part, may bring forth into Word or *Act*, what the Better Part in them strives against, and is sorry for, and if thou bear with them in Love, That will, when it recovers it self, thank thee for it, and make thee Amends.

How excellent and truly Christian is this Way of stopping and quenching the Darts of the Enemy in our Brethren, and sinking down their Follies, Infirmitie, Wrath, and Peevishness, as fast as they come forth against us, by bearing and forgiving, and drowning all in the Ocean of Love ! This is making haste indeed with the Kingdom-Work, and Ridance of the Enemies and Obstacles of it. This is not, as the World counts it, *Meanness* of Spirit, and a degrading of our selves, but is truly the highest Nobility and *Magnanimity* of Soul, that scorns to be detain'd in an ignoble Contest with what is base, and low, and unworthy of a Christian Spirit : but conquers it by Neglect,

and with a generous Contempt passing over it, keeps up to and on in its Royal Way and Progress, as hastening to its Crown and Kingdom. *Love is King. God is Love.*

Blessed is he who has plucked out the *Right Eye* of the *Old Adam* in him, which overlooks its own Beam, and spies out the Motes in the Eye of others. Till this is done, the true *Right Eye*, which is the Eye of the *Love*, cannot open. The Children of the *Love-Ministration*, are as yet but very maim'd and imperfect, till this Eye is open'd within 'em, which cares not to look on any Thing but what is of its own Principle.

Do you desire to hasten on to Perfection? Unity is the Way: Love and Unity, with Relation to God and to each other. We must believe it so, because St. Paul tells us, *Charity is the Bond of Perfectness*: and our Lord himself has made it his Prayer to his Father for all his true Disciples, *viz.* That they all may be One, and that they may be made *Perfect in One*.

The true Christian, and chiefly the Waiters for the Kingdom, must first approve and signalize themselves by all Manner of patient Suffering. For these are the Opportunities God appoints them for the Exercise and Display of his own Gifts and Graces in 'em: which they are first to maintain and carry thro' the Probation and Suffering Process, and then display in their *Triumphant Acts*, under their Reward and Crown.

Thy Brethren in Election to the First Fruits of the Kingdom, are all *Kings*. To conquer and win one of these by Love, is as much as to gain a *Kingdom*.

We are now in *Ezdras's* strait and narrow Path, which gives Entrance into the broad Things, or the blessed City of Rest, (as *2 Esdras vii. 6. &c.*) Let us bear the Difficulties of the strait Way, and let us take heed of justling one another; because of the great Danger of the Passage; the Fire being on one Hand, and the deep Water on the other; lest in the Contest and Struggle the Foot slip, and any be overturn'd, and precipitated into Suffering and Loss.

Resenting, Contending, and Remonstrating out of the Love, will avail but little: But in the Love you may say, and do, and have what you will.

Are you under Spiritual Sufferings and Loads? See that all be clear in your Case as to this Point. Have you any thing against any Body? Has any Body any thing against you?

you? If so, this is a Door or Pass for the Enemy to enter and disrest you. Would you stop up this Pass? Forgive freely, and pray earnestly for your greatest Enemy, or Antagonist: and if you have injured him in any thing, make him Amends. Such Prayers God often answers in a signal Manner, thro' the very Person thus pray'd for. Yea, thy Adversary's Angel will take thy Prayer, and present it to the Throne, rejoicing, and bring thee down a Return of Blessing.

The rendring Evil for Evil, Anger for Anger, Reproach for Reproach, but engenders still more, and multiplies in the fatal Fruitfulness of the Spirit of Discord. How few are there who have any Power of Recollection and Presence of Mind in such Cases, so as to check and command their Passions when once inflam'd, and to bridle their Tongue, after it is actually engag'd in a contentious Jar? But he is truly a Son of Wisdom, who can look before him, and, observing the first Motions of the Spirit of Strife and Discord in himself, or his Brother, can presently prevent and quench it before it break out into a Flame. And he is strong indeed, who, after it is broke out, can recollect himself, and stop in the Career of his own Passion; and so, by forbearing to minister Fuel, and instead of that adding *Lenitives*, and casting Water upon his Brother's Fire, can quench that also.

If thou neither stifle the Motion of the Spirit of Discord in its first Conception, nor yet recover thy Christian Spirit and Authority to check it after it is broke forth, but lets it have its full Swing; know it has here *Conquer'd Thee*, and remains predominant in Thee: Thy Enemy keeps the Field, and will come stronger upon thee, and in thee, at the next Engagement and Opportunity: which he will quickly find, and perhaps force, as having got the Superiority; and be himself in you the Leader and *Aggressor*.

Can't thou think thy self a Christian Lover, and do no more than the worldly Spirit, and even the Heathens themselves can do in this Point? If then thou do not love thy *Enemy*, and return Good for Evil, thou hast not the *Distinguishing Mark* of Christ's Disciple: who has said, *If ye love them which love you, what Reward have ye? Do not even the Publicans the same. And if ye salute your Brethren only, what do you more than others? Do not even the Publicans so?* Be ye therefore Perfect, &c.

**To render**

- *Evil for Evil is Bestial ;*
- *Good for Good is Humane :*
- *Evil for Good is Diabolical ;*
- *But, Good for Evil is Divine.*

We should quickly have another World, if both particular Persons, and also Parties, would let others alone, and lay the Ax to their own Root, impartially searching out, and judging down their own Defects. To condemn others, and hear or admit nothing against our selves, is to Nourish the *Life*, and *Cover the Head of the Serpent* in us.

If thy poor Brother be weak, wounded, or infected by the Enemy, let him vent himself upon thee, and do thou bear a Part of it to ease him; let him pinch thee a little to hold by thee; let him press hard upon thee, and burden thee a little, to lean and stay himself upon thee. If thou art strong in the Patience and Forbearance of Love, thou may'st help him thereby; but otherwise, instead of helping, thou addest more Weight upon him, when he is already pull'd down, and press'd beyond his Strength.

We should consider rather, and try how to help and refresh our Fellow-Travellers, and Fellow-Sufferers, instead of adding Fire to Fire in the Furnace of Affliction, and in the Heat of the Burning Day of Tryal that is now proceeding.

In this Ministraton, God will put the Candidates of the Love-Kingdom to the closest and utmost Trial of their Love, as he did *Abraham* in the *Faith*: and will put us upon actual Proof of it; letting in Temptations and Occasions many Ways, yea all manner of Ways, upon us, to make Experiment how far we are Passion and Resentment *Proof*. Let us then be well aware of this, and hold fast the Love, and carry it on victorious, even thro' its manifold Probations. If we but hold it out to the seventh Overcoming, we shall be *Fixt* for ever in it, and enter into the Blessings and Joys of Love, in its Triumphant State and Act.

Since your Brethren can't yet forego this Thing, or That, that gives you Offence, do you bear it for 'em. For that may, in Effect, come to the same Thing, in order to the Maintenance of Peace and Love; rather than have the Blessing of God upon you together so long retarded and put back.

## C H A P. VI.

IF we are Professors of Love, we must remember that Love is nice and curious in little Things, and will on one Side be tenderly sensible of a little Unkindness from those it loves; and, on the other Hand, study to be officious in the lesser Demonstrations of Affection, as well as the greater. But then,

It must guard it self well from *Jealousy*, and Aptness of Resentment, as to lesser Matters, where we are well assured of the Ground-work of a true Friendship and Love. Since all have their Imperfections, and especially since at this Day the spiritual Conflicts and Trials rise so high, that every one has as much as he can do to hold up his own Head above Water. Here then the best Friends may be necessitated to neglect some of the lesser Demonstrations of Love. Here therefore we must watch against Jealousy and Resentment, and not insist minutely upon the tithing of *Mine* and *Cummin*, where the weightier Matters of the Law of Love are observ'd. Where the Foundation and Ground-work is sure, we must under such Circumstances excuse our Brethren's Defects in the *Punctilio*s and Niceties of Love.

Those that pretend to Christianity, must especially take heed not to be found defective in *Morality*; Those that pretend to the highest sort of spiritual Knowledge, must take care not to contradict what is expressly true in the *Rational Sphere*: And those that make the highest Profession of the Love, must take heed, above all others, that they be not found defective in the Rules of common *Courtesy* and Humanity. For these are all good and necessary in their proper Place and Order; and a due and exact REGARD to these lower Steps may sometimes save the Christian, or the High Illuminate, and Professors of the Love-Ministration, many a Trip, and even many a foul Stumble; and prevent many an Offence both to their own Friends, and also to others without.

This

This is good for the high Spiritualists to have Regard to; who having shot up high as toward the Top of the Ladder, have generally left, thro' Haste, and Humane Infirmitie, some Rounds deficient in the lower Parts: as bending their Strength and Aim chiefly towards the Cultivation of the better and superior Part. As therefore, on one Side, we ought not to be looking on, or pecking at the lesser Defects of our spiritual Brethren, or the Motes in their Eyes; so, on the other Hand, 'tis good for each one to look narrowly upon those in his own; to look back to his first Principles and Ground-work; and to add, amend, and polish that Part too, as much as he can, in Conscience with keeping the chief Care and Attendance on the more inward Work, and more excellent Way, in the Life of Faith, and the Liberty of the Love. For tho' St. Paul exhorts us to leave the first Principles, and go on to Perfection, and not be always laying the Foundations, yet this is but to caution us against sticking and stopping here, in the first Work; but does not excuse the highest Christian to be sometimes looking after his Foundations, and first Steps, to see that they continue Firm and sure, and to add what may yet be deficient there.

And further, the high Spiritualist may do well to remember and consider, that the more External and Rational Christian, as spending his chief Care and Concern in the Cultivation of That Part, is oftentimes found more exact and acute therein than Himself. Towards these then the heavenly Wisdom will teach us Humility and Modesty, not to be rash in censuring, despising or condemning such as are sincere Servants of God, according to their Light; but to take an Instruction or Advertisement candidly from them, which they may be able to give us in their Way and Experience. For we see Moses himself was counsell'd and directed by Jethro, the Priest of Midian, for Good, in a prudential Matter, and hearken'd to his Voice with Approbation, and good Success, Numb. xviii. 14, &c. And as to the more spiritual Experiences, which it is so hard for them to have an Idea of in their Way and State, we are not to be hard and severe in our Judgment upon 'em, or offended where they reject or oppose them; nor too eager to force them in upon 'em; but leave it to God to give further Manifestation of himself as he thinks fit, and in his own Time; and so maintain a free and charitable Correspondence with them.

When

When Christ calls us on to meet him in his approaching Advent and Kingdom, if our Minds be hampered about the Defects, and taken up in little Animosities against our Brethren ; this proves as Birdlime to our Feet, so that we cannot freely follow him in our Ascension-Race ; but Charity sets us free, and takes off the inferior Eye from those little Animadversions, thro' which the Enemy finds Means to pinion and hold us down, so that we may the more freely concur with his blessed Call and Motion.

The true Adult Children of the Love-Kingdom, when grown up to Manifestation, will go on bringing forth their Schemes of Truth and Knowledge, displaying their Gifts, and shewing the Wonders of God, in their own naked Simplicity ; without taking any Notice of, or reflecting upon the Errors, or Defects, or Faults of others ; but regarding the Truth where ever, or in what Degree soever they find it. And thus will they be found most prevalent : for what is necessary of the Work of Judgment, will by the Providence of God be ordered to pass still, before they come, by other Instruments, as their Harbingers, that have not yet reach'd the full Stature of the Love. And thus will Love proceed in Triumph, and Truth go forth to Victory.

Value the Love toward your Brother in your own Heart, and the Love of your Brother toward you, as an inestimable Treasure ; for it is so, as it is founded on the Love of God : Offence taken is the Rust and Canker-Worm that, if harbour'd and foster'd, will quickly eat it out, and breed a Nest of *Asps* in its Room.

Love is the *Crown*, concerning which at this Day the earnest Caution is from the Lord, that we *Hold it fast*, that no one take it from us. 'Tis Love seven Times tried and purified in the Fire, that constitutes and is the true Gold whereof the Crown of the Kingdom is made. He that loses his Love, tho' while in lower Degrees, loses his *First Matter* : and can never reach his Hope and Expectation, till that be recover'd again.

Have then Charity for all, and Love even for thy Enemies, if thou wilt be a Disciple of Jesus Christ indeed ; and let all thy Enmity be against Evil, as such, and not against the *Person* of any.

Look on thy Brother's Enmity as the Act of a blind Man with a Sword in his Hand running against his Friend ; and deal

deal with him as a Friend would do in such a Case. Instead of drawing the Sword against him, rather pity and strive to undeceive him: and consider if his Eyes were truly open, he would run to embrace thee. For the true Christian is every one's Friend, and, like his Lord and Lover, a Benefactor to Mankind in general. And the Opposition and Enmity to this true Friend of all, is all in the Ignorance, Blindness, and thick Darkness that arises out of the bottomless Pit. So that, in Truth, *they know not what they do.*

## C H A P. VII.

**N**O Victory like that of overcoming our own Passions, and becoming Masters of our selves. *Greater is he,* says the wise Man, *that restraineth his anger, than he that taketh a city.* He that can Rule and govern his little World, so as to keep it in Peace, Order, and Harmony, is a greater King than if he were Monarch of the whole Globe.

Next to the Evil One himself, the greatest Enemy and Opposer of the true Love, both of God and the Brethren, is *thy self*, or the Spirit of *Self* in thee, i. e. of Self-Love, Self-Will, Self-Act, Self-End. God is one, and thy End and Happiness is to be One with him, and in him with thy Brethren; but as far as thou art found in this Spirit, and standing on thy own Bottom, God and thou are Two, and thou and thy Neighbour are Two, and have two contrary Interests moving; and thus far thou defraudest God and thy Brother, of the Right they have in thee. Self-love is flat Contradiction to Christian Love. That is poor, narrow, and Particular: This Noble, Generous, and Universal. Self love breaks and divides the World into as many Parts and Interests as there are Individuals: But Christian Love unites all Mankind, all Hearts, and all Interests into one. If then thou wouldest learn to love God and thy Brother, pray, and labour and believe in God constantly and earnestly, for the rooting out of this Enemy: For it is the Anti-Christian Part, yea, the *Antichrist within thee.* Whereas thy true Self is the New-Man,

Man, or Christ in thee, and made one with thee in thy Regenerate Part ; standing in Union and Communion with the whole Body, or Membership of the Catholick Church.

If thou wouldest learn Christian Charity, and maintain the Love of the Brethren, beware of Controversy, *Dispute*, and Contention in Matters of Religious Opinion. This is the Spirit of the *Heathenish Philosophy*, and worldly Wisdom, that has crept in and adulterated the Simplicity of the Christian Spirit ; and is the great Engine through which the Dragon plays his Floods of Division upon the Church of Christ ; and under a Covert of Zeal, wounds the Love, eats out the Charity, and defeats the Operations of the Spirit of Peace and Unity, making the Children of God oppose, fight against, and wound one another, and so destroy the meek Life and Love of Christ in each other. This is an Evil to be deplored with a Sea of Tears : nay, it has cost a Sea of Blood. Christian, if thou art wise, let thy Brother's Opinions alone, for 'tis not by Opinion, but Practice, that both he and thou art to be judged. And such are the Prejudices of Education, Custom, the Authority of a Church, and the Spirit of a Party, that few can ever disintangle themselves in their whole Lives to think freely and impartially, so as to espouse the real and the whole Truth, without prejudice against some Part of it, as maintained by another Party, or without a Bias to that which is injurious to the Truth, as maintained by their own Side. First then, and chiefly endeavour to set thy own Opinions Right by an Impartial Examination of 'em by the Standard of the Gospel of Christ in its naked Simplicity, and Apostolical Purity. And if yet engaged in Discourse, or moved by Charity to rectify the Opinion of another, having given thy Reasons, if they are not received, urge 'em not to Strife and Contention ; but supply the rest with Prayer for thy Brother ; which will reach him where they Arguments cannot. But chiefly press into, and set thy Heart upon the great Essentials of Religion ; and then thou wilt know how to give every Part its due Proportion of Weight in thy Regard ; and wilt be drawn more both out of the Love of, and out of the Way of Jar and Contest, which is chiefly found in the less concerning Parts, and in the Bark or Outside of Religion.

Apposite hereto are those noted Verses of a \* late Poet, which may help to impress this Consideration on the Mind.

*Could we forbear Disputes, and live in Love,  
We might agree as Angels do above.  
Self-Love would cease, or be dilated, when  
We should behold as many Selfs as Men :  
All of one Family, in Blood allied,  
His precious Blood who for our Ransom died :  
Love as he loved, who left his glorious Seat  
To make us bumble, and to make us great.  
This Iron-Age, so fraudulent and bold,  
Touch'd with this Love, would be an Age of Gold.*

The Corrections sent of Wisdom through the Injury, Contempt, or evil Treatment from your Brother, may be design'd to mortify and root out an evil Part in you ; but you don't care to let 'em in, to do their Work. But if instead of being fired, and returning the like, you would take this in freely, and direct it to the infected Part, it would prove good Physick, and mightily help you on in your Work of Purgation and Renovation ; it would judge the old *Adam* in you, and touch him to the Quick : Otherwise you cover the Serpent's Head, by Defence and Palliation. Oh, where is the Man ! Where is the Christian that can see and hear his own Weakness and peculiar Failure objected, and in Contempt even exposed by his familiar Friend : and stand silent, or join Issue with him to judge and to condemn himself ?

And why, think we, did our Lord set this Precept of *Poverty of Spirit*, in the foremost Place in his Sermon on the Mount, but that it might be in most peculiar Manner observed as being one of the most difficult, most neglected, and yet most important Doctrines in the Work of Purification, as striking at the Head of the Serpent in his strong Fortress and Intrenchment, viz. The Pride and Selfhood of corrupt Nature ? While we are rich and full of the World, and of our selves, we live and act upon our own Bottom, then it is *we*, not *Christ* ; and in this Fulness there is not room in us for Him and His Kingdom : but when we become truly emptied and poor in Spirit, then are we rich unto God ; rich indeed in the Possession of God, by his Spirit dwelling in us. Then it is no more *we*, but

\* Waller.

Christ

Christ who has loved us, and thus given himself for us, and to us. Thus, *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven,* both here and hereafter; where Discord ceases, and brotherly Love always abides.

Consider your self as to your own peculiar Failing and Constitution-Weakness, how shamefully Impotent! How often caught and falling there, tho' you may have long strove and resolved against it. Such as is your Weakness and Impotence in this Case, is your Brother's in His: Would you not be willing here that Men should make You some Allowance of Charity, and God some Allowance of Grace? Make then this charitable Allowance to your Brother, and you shall find the same Treatment your self, both from God and Man.

He that Judges his Brethren in the *Legal Severity*, shall be dealt with in the Legal Severity himself, as God dealt with *Saul*. He that Judges of, and deals with his Brethren in the *Love*, shall be dealt with in the *Love*, as God dealt with *David*.

Examine well what Stumbling-Blocks or Offences thou thy self layest in thy Brother's Way; and remember the Saying of our Lord, *Woe unto him by whom the offence cometh!* And again, that severe Denuntiation against those that offend one of the little ones of his Kingdom, *Matt. xviii. 6.*

Nay, the Commination or threatening Caution comes closer yet, *Take heed that ye do not despise or injure one of these little ones; for their Angels always behold the face of my father which is in Heaven;* and even there move for Defence, and Vindication of their Charge.

Under the greatest Injuries, Contradiction and Contempt from any of your Brethren, consider him that endured so much greater Injury and Contempt, and Contradiction of Sinners against himself, lest ye be weary and faint in your Minds; looking, by the Eye of Faith, unto Jesus the Author and Finisher of your Faith; who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God. If you would follow him thither, think not much to tread in his Steps, which is the only Way of being made Partaker and Co-heir of his Kingdom of Glory. Think not much then to Resist even to Blood, striving against This Sin, viz. of Resentment, Wrath, and Contention, which so easily besets all at this Day, and is become the Universal Temptation and Epidemical Evil of this Age, by reason of the Great Wrath and Rage of the

*The Love-Conquest : Or,*  
the Enemy ; foreseeing the Downfal of his Kingdom, and  
that so very near.

If thou cannot forbear looking on the Failures of thy Brother ; at least keep a just Ballance, and injure him not by false Weights and Measures. Do him the Right to look likewise, and as much upon the Good Part, the *Graces* and Virtues there ; and use thy self to descant a little sometimes on them ; and it may prove a Lanthorn in thy Hand, when thou art got stumbling upon the dark Mountains of Pride and Contempt, and fierce Zeal against thy Brethren.

It is the *Bramble* Reigns that rends and tears all about him. But where the Blessed *Olive* Tree of the Love is exalted, it comforts, chears, and heals universally, communicating of its Fatness and its Fruitfulness to all about it.

We have all contributed too much to pull down the Hedge, and let in the *Wolf* upon the little Flock ; and are therefore now oblig'd to contribute all we can to get him out again, and set our Hands to the building up the Hedge and Fence again, that being found in Peace and Love together, our true Shepherd, the Prince of Peace, may be invited to come and pitch his Tent among us ; which he cannot do while we are at Variance, and warring against one another.

Has any Brother offended or injur'd you ? Put it to Christ's Account : who says here to you, as *Paul* to *Philemon*,- If thou count *Me* a Partner, (in the Holy Communion and Kingdom of God,) receive him as my self. If he has wrong'd thee in any Thing, or oweth thee ought, put that on my Account. I *Jesus* have written it with my own Hand, I will repay it. Albeit I say to thee, how thou oweſt unto me *Thy* own *Self* besides.

As it was, in the Case of *Mary Magdalen* towards our Lord, so will it prove in the Case of thy offending Brother towards thee. Bear with 'em long, Forgive 'em much, and so Conquer them by Love ; and they will afterward make thee Amends, and will *Love Thee much*.

As it was of Old, in the First Divisions of Christianity, so it is at this Day, and even among the Waiters for, and Partakers of the First Fruits of the Kingdom themselves. One is for *Paul*, another for *Apollos*, another for *Cephas* : But what are these, or what are any of the highest Lights in the Church, but Instruments, through whom the Manifestations of Truth are convey'd to us ? Were any of them

them crucified for us? Or are we to be baptized into any of their Names? Or shall we set up any one of them against another? or confine our Faith or Scheme of Truth to the Opinions of any? Whatever Instrument God shall make use of for the Work of his Kingdom, let us freely embrace, as such; and honour the Truth, and the Hand of God, wherever we find it; but have no one's Person in particular Admiration, lest we bind and exclude our selves from the Universal Blessing and Influence of the Wisdom and Spirit of God, which may meet us variously thro' the various Talents, Offices, and Manifestations of God to his Church, by his selected Instruments.

Those especially who at this Day are under the Experiences of the Blessed Kingdom, and the fore-running Powers of the World, or Age to come, now opening, ought above all others to maintain Unity, and bring their Vessels together for the Multiplication of the Holy Unction, whereby each one's Talent may become another's. But if such Persons let in Prejudice, Jealousy, Emulation, Contention, &c. these are Partition-Walls that restrain and bind the Spirit of God, and retard or defeat the expected Blessing.

*Tho' I speak with the Tongue of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal. And tho' I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing.*

There can hardly be a greater Defect of Charity, than to wound the Infant Rising Life of the Spirit of Christ in one onother.

One great Sign of being high advanc'd and graduated in the Love, is when we can bear with, and tenderly lead on the little Ones, who are less vers'd in the deep Mysteries, or Experiences, than our selves. The bigh Spiritualist must take heed of treading upon the Life of Christ, in the spiritual Infant, because it is often trod out thereby.

All have not Gifts alike, nor in the same Degree. Those that cannot bring a Sacrifice of the Herd or the Flock, are not rejected of God; but he will accept the two Turt/ies, or young Pidgeons. If it be but a little Love, God will not refuse it. A little Love is *Holy Fire*, as well as a greater Flame.

If any would really know or participate of the spiritual Gift and Talent of another, let him maintain a free and charitable Converse with him, without Censoriousness or Harping upon his Defects; for this precludes and bars up the Way in both; so that what is deeper of God in 'em, cannot come forth to meet, or to manifest itself. Thus too often the Children of God stop short in their Inquest after one another, and take their Estimate from what they see thro' Prejudice and Offence, which intercepts their true Prospect and Knowledge of each other.

Is there not a Call at this Day, and a Commission from the Great King, to build the Temple of the Lord? And is there not a Summons to the scatter'd Stones that have been under a State of Polishing and Preparation apart, to come and join together? Are they still unqualified for Unity and Love? Are not yet their Roughnesses and Inequalities fil'd off, that hinder and keep off from Coalition? How long shall we suffer under the Probation-Hour, under the Ax and Hammer, and purging Fire of the Preparatory Work, before our Wills be given up into the Will of God? Has not Christ already breathed on many with his Holy Spirit, as a Pledge and Earnest, and even as a Seed of a future Pentecost? When shall we be found in one Accord, waiting and attending for the Manifestation of it?

God looks upon his beloved Flock as One, in whom, as One, he designs to move and act, and bring forth the Blessing of his Kingdom. Why do they not know one another? Why are they so shy and estranged one from another? Why do they contend or divide from one another? No, rather in that Charity ye profess, run to embrace each other: Bear, Forbear, Forgive, Suffer, Condescend, Submit, any thing: God has resolv'd to make ye One for ever.

Has not the Lord sent his Summons to Judgment? And does it not begin first at the House of God? Let each one look to his own Case, and think of answering for himself. For it is the Voice of Christ more forcibly and emphatically to the Children of the Love at this Day, and especially with Relation to the Defects of their Brethren. *He that is without Sin or Defect among you, let him cast the first Stone.*

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## C H A P. VIII.

THE righteous *Zob* could defend himself well enough against what his Friends could charge him with, and so stood much upon his own Vindication and Innocence. But when God comes to charge him, and shew him his more deep and hidden Defects, which he was not aware of, he is then constrain'd to lay down the Plea of his own Righteousness, and cry out, *I abhor my self, and repent in Dust and Ashes.* Even so the most Perfect of us will have need enough to do when God comes to sift, and try, and touch us to the Quick in the Relicks of our corrupted Nature, and the secret Hold of the Enemy yet therein. 'Tis those that know Themselves the least that are most forward to censure, accuse and judge their Brethren.

As Christ comes to his Work of Judgment in Spirit, at this Day, and begins first at the House of God; so he comes also with proportionable Blessings and Powers of his spiritual Kingdom to bestow upon them after the Purging Fire is past over them. And as Kings use to do when they first enter upon their Kingdom, so Christ coming to us in the Power and Love of his Father, passes an *Act of Grace*, and Pardon, for all the Offences into which the Children of God have fallen in the Great Hour of Temptation, and more generally to all that in true Faith lay hold of it: But here still upon the known Condition, viz. of Forgiveness of one another, in all Cases of Trespass, Debt, or Injury, wherein they may be found obnoxious. In this *Act of Grace* and Forgiveness, which *Jesus Christ*, the Great Original, comes to pass, the Holy Birth, or Christ in us, is to concur and bear his Part: and we must not by Moroseness and Severity in our inferior Nature oppose and hinder him, or presume to bind his Hands.

We are to *look thro'* God in his Anger and Judgment, to God in his *Love*. And tho' the inferior Man may see no further than the Frown of God upon the remaining Corruptions of the old and degenerate Nature, still keeping

its Hold, in some Degree, under the highest Attainments of this Day; yet the new Man, by Faith, may pierce into the superior Orb, and see God in the Sphere of his Love reconcil'd in *Jesus Christ*, and smiling upon us, overlooking our Defects and Infirmities, inviting us up to himself, encouraging and Strengthening in the Holy Boldness and Violence wherewith the Kingdom is to be taken, to overlook the Rebukes and Denials of the fiery Principle of the Judgment, and break thro' the Oppositions and Accusations of the evil Spirits that act as Instruments in the Anger of God; and so in the Virtue, Plea, and Power of the Spirit of *Jesus*, the Angel of the New Covenant of Grace and Love, to force our Way into the Blessed Region of Peace, and of the Love of God, and become Partakers of his blessed Kingdom; and therein be set as Conduits, thro' which the Sacred Powers and Blessings of it may gradually be derived down, and at last establish'd upon the Earth.

Charity and Unity in the Spirit of God is the *Wedding Garment*, and the Oil for the Lamp of the *Sion-Bride*: till she can go forth with these to meet her Lord, she must never expect him to come as a *Bridegroom*, or otherwise than a *Judge*.

Shall those who have been travailing so long for the Great Blessing, divide and contend when the Birth is at Hand? Surely this will but Prolong their hard Labour, and multiply their Pains. Let those who have begun together, hold out together, that they may the sooner possess and enjoy the desir'd Blessing, and rejoice therein Together.

In true Love there is a *Mixture* of Souls, so that thou hast thy self a Part of thy Self existing in thy Brother. Have here then at least a Regard to thy *Self*, and do not grieve or wound thy own Soul in him: For if thou do by the Sympathy of Nature, and the Law of Love, it will *Rebound* upon thee, and thou wilt feel the Hurt in thy self.

## C H A P. IX.

Consider well the Tenderness and Condescension of Love, express'd and so particularly recommended in that Action of Christ's *washing the Feet* of his Disciples. Observe with what Humility and Solemnity he perform'd the outward Act, expressive of what he did for them more eminently in an internal and Spiritual Sense; obliging them to Imitate him herein from his Authority over them, as whom they own'd to be their *Lord* and Master. Now the Feet, in the spiritual Sense, denote the Inclinations and Affections; by which the Soul fixes or settles itself on such or such a Thing, or Person, as the Object of its Desire or Love. And where the Soul fixes upon a wrong Object, which will prove pernicious to it, an Endeavour to rectify the Inclination, and remove the false Bias and Attraction, that it may tend to its proper Object and true Happiness, is, in the spiritual Sense, the Washing of the Feet. The proper Object of our Affection and Desire, is first God, and then subordinately Man, as his Image; and the Good Things of this World in Subordination to These. When it is otherwise plac'd, the Soul is lame, it stumbles and Falls. So particularly when a Man hates, or is in Enmity with his Brother, he becomes as *unshod*, and disarm'd of his Stable-Power: In which Case the Apostle directs to the true Foot-Armour, viz. being shod with the Preparation of the Gospel of Peace, the Spirit of Concord, Unity, and Love. Bearing then, Forbearing, and Calming the Passions, and conquering the Enmity of our Brethren, in this loving and peaceful Spirit; and the communicating and propagating of our own Love and right-plac'd Affection, thro' the Spirit, into them, either by Example, Instruction, or spiritual Union and Communion, is the true Imitating this great Example, and following the Command of our Lord, and condescending in Love to *Wash the Feet* of our Brethren; and is one of the greatest Demonstrations of the true Gospel-Spirit, the Spirit of Christ in us.

The Apostle, Eph. iv. 15. exhorts to *Speak the Truth in Love.* There are enough *Reprovers* in strict Severity, with *Mixture* of their own *Resentments* and *Passion*; which often defeats the true End of Reproof: But here is shown the great *Strength* of the Children of Love; as speaking the *Truth*, expostulating, arguing, touching the defective Part in a Brother, out of a Principle of *Tenderness* and *Love*, for his *Instruction* and *Direction*, without giving *Offence* or *Exasperation*; and that because it is done without moving the *Natural Man* in themselves, without *Contempt*, or *Taunt*, or *Reflection*, without an *angry Sting* in their Words, and without a *Blow* or *Stroke* intended and given in *Spirit*, which always kindles a like *Passion*, and engages a *Return* in Kind. He that would bring forth *Truth* unto *Victory*, for *Conquest* of his Opponent, must first conquer within *Himself*, by the *Curb* of his own *Passion* and *Resentment*, and by the *Prudence* and *Moderation* of his *Zeal*. This is not *Weakness*, or *Tameness*, as some may think, but is truly the *Wisdom*, *Strength*, and *conquering Power* of *Love*: which, tho' it carries the *Lamb* outwardly, has also the *Lyon* within, which it can rouse on Occasion; yet so as to act in *Conjunction* and *Harmony* with the *Lamb*. Thus we see *Jesus*, the *Lamb of God*, is also the *Lyon* of the Tribe of *Judah*, and is made also *Lord* and *Ruler* in the Sphere of the Divine Justice and Judgment: to a Concurrence in which, by this *Conquest* in themselves, and Command of the Fiery Properties in their own Souls, the Children of the *Love* are to be advanc'd, so as to sit with Christ on the *Judgment-Seat*, as well as on the *Throne of Love*. And by this they will in the *Kingdom-State* have Power, as *Elias* had, to call for *Fire* from *Heaven* against the obstinate Wicked, who would do them *Violence*.

CHAP.

## C H A P. X.

Consider the high Origin, the Excellency and Worth of a Soul, the Master-piece of the Creation, the Sum and Centre of the Universe ; and of greater Worth and Value than the whole World beside. It is the Offspring of God ; it is a Spiritual World in it self ; and Man, as the Microcosm or little World, is by the Appointment of Heaven, Lord of the Greater. Consider the Beauty and Amiability of a Soul, as such. Sovereign Power in its Will, and unbounded Capacity of Knowledge and Wisdom in its Understanding, are the *Foundations of its Being* ; which display themselves in all the Variety of Affections and Passions, which rightly exercised become a Principle of Heaven and Happiness within it. God himself is the first, the greatest, the all-Sovereign Beauty and Excellency ; and next to him, that which most *conforms* to him, as made in his own Image and Likeness, therefore requiring the *next* Degree of Love to the Love of Him.

Arise, take Wing into Eternity, and contemplate a little upon that tender and compassionate Love which broke forth in God, when the Wicked One seduced our First Parents, and had infected and ruined their whole Posterity in its Root and Fountain ; where the Son of God begins his gracious Intercession, and the whole Trinity conspire, and resolve upon their Redemption and Restoration, to a more glorious State than that from which they fell. In this Love do you look upon them, among whom your self are included ; overlook their Defects, and bear with all the Follies and Contrarieties you meet in them in this their State of Ignorance and Alienation, and concur according to your Capacity, with and under your God and Saviour, to relieve and help, and bring them Home again.

Consider also the great Value God has put upon them, from the inestimable Value of the *Price* of their Redemption ; which is no less than the Blood of his only begotten Son, condescending to take our Nature upon him : in

which he incorporates and unites 'em into one Body with himself for ever: Such then, who would not value? Such, who would not love and serve to the utmost of their Power?

Hark! how from the Heavens, by a Consort of Angels, is chaunted forth, *Glory to God in the highest, on earth Peace, and Good-will towards Men*; to your self as one of them. Rise and rejoice, salute and congratulate your Brethren, and concur with the glad Heralds in the joyful Publication of it.

Hark again! how from the Heaven of Heavens, from the *New Jerusalem*, the Throne of the Eternal Father, coming now together with his Son in his *Dominion-Power*, is proclaim'd by the Trumpet of the *Seventh Angel*, *The Kingdoms of the World are become the Kingdoms of the Lord and of his Christ*, Rev. xi. 15. in which he reigns together with his Saints, as Chap. xx. ver. 6. *They shall be priests of God, and of Christ, and shall reign with him a thousand years*. A thousand Years on Earth, and to Eternity in Heaven. Consider then this high Dignity to which your Brethren in the Faith are to be rais'd, and honour them in this Prospect as *Kings elect*, in the Eye of Heaven; tho' yet in their State of *Exile and Disguise*.

Observe the great Regard and Zeal express'd by Christ himself, yea even the sacred Policy or Stratagem he has used to press the great Doctrine of Fraternal Love, Forbearance, and Forgiveness of Injuries upon his Disciples and Followers; inserting into his holy *Prayer*, and even there where we ask Forgiveness of our own *Trespasses*, the Condition upon which only he will answer our Request, viz. *As we forgive them that trespass against us*. And after the End of the Prayer he immediately resumes this Point, as if he should say in effect, you may think it strange, that I have included such a Condition in the Prayer I have here given you; but take good Notice of it: *For if you forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father Forgive your trespasses*. The Condition is both positively and negatively asserted, with all the moving Art and Emphasis the Subject is capable of.

To this we may add the great Stress laid on this Duty, and the unbounded Extent of it, shewn in our Lord's Answer to St. Peter, asking, as Math. xviii. 21, 22. *Lord how oft shall my brother sin against me and I forgive him, until seven*

seven times? Jesus saith unto him, I say not unto thee until seven times; but until seventy times seven. A limited Number being here put for an unlimited, and importing, *as oft as he offends*; which he immediately inforses by the following Parable, of Judgment without Mercy pass'd upon that Servant who had ten thousand Talents forgiven him, and yet took his Fellow Servant by the Throat for a hundred Pence; and concludes, *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*; Here express'd indefinitely, without Restraint to Times or Number: As if he should say; Shall I, who am your Lord, your Example, and your Judge, forgive you to ten thousand times, or ten thousand times ten thousand; shall the Ocean of my Mercy cover Sins as the Sand upon the Sea-Shore for Multitude; and are you dragging your Brethren to Judgment and Execution for single Sands, for a few Offences against your selves? No, know I forgive your Offences and Debts to Me, but on this Condition, that you go and *do the like to your Brethren*; otherwise take Notice that you stand still indebted to Me and my heavenly Father for the whole Score and Sum at large of your own Transgressions against us; and shall be called to Account and Judgment for them.

Another Point, in like manner remarkable, is his singling out this particular Command, *viz.* of Fraternal Love, and giving it a peculiar Sanction and Recommendation on his own Account, to our Regard; beside the general Obligation to all the Commands of God. *This is MY COMMANDMENT, that ye love one another, as I have loved you.* As I have loved you, as if he should say; Love requires Love again; but Divine Love, but Redeeming Love, as mine is, requires the highest possible Returns; wherefore, in your Return of Love to Mine, have a Proportionable Regard to this my peculiar and darling Command; which I have thus chosen and signalized, out of the highest Wisdom and Love to you; as whereby you shall most eminently Imitate and Honour me, and make Advance your selves in your own Perfection. Christ says elsewhere, *If you love me, keep my Commandments: but here yet more Emphatically, if ye love me keep this my Choice, my peculiar, my own Commandment.* And it was in a like tender Zeal and Care of his Flock, that the Great Shepherd recommended to St. Peter, and in him to all succeeding Pastors, the successive Care and Concern for them.

them. *Simon, son of Jonah, lovest thou me? — feed my Sheep, — feed my Lambs, — Feed my Sheep:* Giving him the Opportunity of a threefold Confession of his Love in Reverse of his threefold Denial: And upon every one of these his three Confessions, Christ reminds him of the best Way of demonstrating his Love, *viz.* to Him the great Shepherd; namely, by the most tender Care of His Flocks, and constant leading 'em into the Pastures, and to the Waters of Life.

And now what shall we say? Was there ever Love like this Love? Were there ever such Examples, such Incentives, such Endearments to Love, both Divine and Humane, as the glorious Gospel of our Lord and Saviour Jesus Christ affords us? Who could have thought but that a Church so Redeemed, so Constituted, and endow'd with Power from above, must have proceeded through all its Periods of Time in one constant and uninterrupted Flame of Zeal and Love? And yet how soon did it begin to decline? And how little is to be found of it at this Day? Inasmuch that the Spouse of Christ as now appearing, so Cold, so languid, so unadorn'd, is become both the Pity and Wonder of Eternity, as the holy Angels whose desire it is to look into the surprizing Oeconomy of Grace and Mercy, make their Survey of these latter Scenes, and Appearances therein. *Humane* Nature of it self is surely incapable of such monstrous Ingratitude and Stupidity; but only as the *Diabolical*, through the Fall, is found twisted with it; whence it is bewitch'd and blinded by the God of this World, lest the Light and Glory of the Gospel of Grace and Love should shine unto it: which Veil of Darkness is now rending away; and the Anger of God working upon it, and in it, as the *Red Sea* or the River *Euphrates*, is drying up, and Way made for the Kings of the *East*, or the *Magi* of the Kingdom, to bring forth the Oriental Light, and Manifestation of the Mystery of God, and the Glories of the Kingdom of Christ, Visible and Intelligible to all: which will revive the dying Charity, and raise the sinking Faith, and make Mankind in Love with God, and with each other.

Thus, Christian, thou hast pointed out to thee thy Way to Conquest, thy Way to Perfection, and to the Crown of thy High Calling in *Jesus Christ*. If thou hope for the great Reward, which is the Fruition of God, and thy Part in the consummate Union of the Lamb and Bride,

or

or the State of Love Triumphant, thou must be found faithful in the State of Suffering Love, and hold it fast thro' all the various Probations of it; and this thro' the Power of Christ in thee, carrying thee Victorious thro' his whole Process, till at last he bring thee forth a *Seventh Conqueror* set down and fix'd with him for ever in the Throne of Love.

Since then the greatest Demonstration of thy Love to him, and the greatest Tryals of it, prove to be in the Performance of this his *peculiar* Command, of Love to his Members; and since this can only be done by the Strength of *His Love* in thee, to thee, and to them; hold fast to this *peculiar* Point, and this peculiar Act of Faith, *viz.* of *His Act*, and holding fast the Love for thee, and in thee; and so let the great Love of God to Mankind, the Love of Christ the Bridegroom to his Spouse the Church, be both the *Pattern* and the *Spring* of thy Love to thy *Brethren* also. So go on and prosper, conquering and to conquer, with Christ thy King; Holding fast what thou hast received, until thou reach the full Reward of the *Seventh Conquerors*, and sit down with Christ in his *Throne*.

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## C H A P. XI.

**T**HO' the Principles of Fraternal Love, already laid down, contain in 'em the deepest and most essential Motives to the other Part of Charity, *viz.* that of *Giving* and *Communicating* to the Necessities of others, it may be of Service to add here a few Considerations on *This Subject*, more immediate and peculiar.

Consider then, God in Creation has provided enough for all: not only as to Necessaries, but for comfortable Enjoyment of Life: to which all have a *Natural Right*. And had Man continued in his perfect State, there had been no *Propriety*, but all enjoy'd in a *Love-Community*, as it is in Heaven. The Curse for Sin oblig'd Man to eat Bread in the *Sweat of his Brows*. In this State, what he thus gets is allow'd to be his *Property*, and none must defraud him of it. This is also for the Encouragement of Industry.

Industry. But the Curse is made heavier to a great Part of Mankind, by the Avarice of others, and their unreasonable Engrossments of Possessions, and the good Things of Life; so that while some wanton in Luxury and Superfluity, others are thereby depriv'd of the Comforts, the Necessaries, and even the *Liberty of Life*. For Relief of which, God is often, and more especially for the sake of those who trust in him, excited to interpose with his more Immediate and Extraordinary Providence: and sometimes provok'd visibly to *Judgment*, diminishing the Estates of the Avaricious and Uncharitable; or wholly bereaving them of their ill-employ'd Talents: and as visibly appearing to *vindicate* the Cause, and appoint Relief to the Poor and Oppressed: as has been of late notably exemplified in this City and Nation; in a Signal and Seasonable Rebuke to the greedy Spirit of this World; and Encouragement to the Spirit of Faith and Dependance on God in Times of Distress and Extremity; and in a loud *Call* both to Rich and Poor to seek first the *Kingdom of God*, and prepare for the great and peculiar Blessings of the *Day* approaching.

The Rich communicating among their poor Brethren of the Temporal good Things, wherewith they abound, gives Demonstration of their being in the true *Communion* and Fellowship with the Members of Christ; of their having a true Sympathy of Christian Love with them, as partaking of the viral Spirit from the Head, and Spirit-Regent of the whole Body. And as thus bearing their Parts, and relieving the Burdens of their Brethren, they receive from them reciprocally the *Spiritual Communications* of their Prayers and Blessing, and therein the Blessing of God, circulating thro' the Body, and flowing to them in the *Returns* of their Acts of Charity and Christian Love.

Tho' the Rich can carry nothing of their Possessions with them beyond the Grave; yet by these Means they may *Transport Effects*, and raise Estates in the Regions into which they are going, there to enjoy 'em blest and increas'd to a Hundred and a Thousand Fold.

Few great Estates but have some bad Appendages, some Clogs or Weights whereby they become liable to the *Secret Justice* of Heaven in its Providential Appointments; either on Account of something wrong and culpable in the first raising of them, or something added or detain'd injuriously to another's Right. Here, for the Rich to sacrifice by way of  
Caution

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Caution or Supposition, as Job did, lest there should be any thing offensive to God in Course of his Children's Festivals, would be the most prudent Part: Thus by charitable Oblations, and Consecration of Part of what they possess to the Service of God, clearing off the *Rust*, and Washing off the *Canker-Worms*, which may be secretly preying upon and eating out their Substance.

*Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into everlasting Habitations;* that, when you die, departed Saints, whom you have reliev'd, who have represented your good Works before God, and pray'd for you, and for Reward to be assign'd you on their Account, may shoot forth and accompany your Angel-Guardians, to conduct and usher you into the Regions of the Blest: and at the great Day of Audit, stand as *Vouchers* for you, and Witnesses of your abounding in those good Deeds, by the Performance or Neglect of which the Final Sentence on all is to be determin'd: where what has been done to the least of the poor Members and Brethren of Christ, here openly own'd as such, is accounted as done to *Him*; and what has been denied or not done to them, as not done or denied to *Himself*: on which Account himself also will appear as a *Friend thus made*, both appointing your Portion, and actually receiving you into the Mansions of your *ultimate Happiness and Glory*.

Consider, otherwise, the *Impossibility*, Humanely speaking, for a Rich Man to enter into the Kingdom of God: which, as it imports both the greatest Difficulty and Danger, so it lays the greatest Obligation on such to make the best and wisest Use of their Wealth, employing it chiefly to the Glory of God, and the Benefit of Mankind; that so God, to whom all Things are *possible*, may interpose for *Relief* of their so dangerous and almost Desperate Case.

Consider again how the Rich and Great, as to the Generality, have been *postpon'd* in the Election of God to the Grace of the Gospel, and the *Poor* substituted in their stead: which should provoke 'em to an Emulation and zealous Concern in a more than ordinary Manner, using all Means, and giving all Diligence to make their Calling and *Election sure*.

Yet further; Consider that now comes on the appointed Time for the Election and Invitation of the *Rich*, the *Wise*, the *Noble*, in their Turn, to the peculiar Favour of God, and obtaining their Part in the Grace and Blessing of

of the *Gospel Triumphant* : Who therefore, as now call'd to be the Courtiers of the *King of Kings*, must act with a Spirit of Magnificence and Generosity suitable to such a high Station, and in Conformity to the Disposition and Example of their Great Sovereign : and who here, on his Royal Advent and Triumphal Procession, requires of them a Tribute-Offering, or Largess of Charity, for the Use of the Community, and for the Services of His Kingdom.

*Come, Nobles, Princes, Wisdom's Magi, Come ;  
With grateful Scents  
Of Myrrh and Frankincense,  
Present your \* Aurum Coronarium.*

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## C H A P. XII.

**I**N the Conclusion of this Representation, at large, of the great Duty of Charity, or Fraternal Love, I shall sum up all in a short Scripture-View, or Collection of some principal Passages, as the Ground and Foundation of it.

*Many Waters cannot quench Love : neither can the Floods drown it. If a Man would give all the Substance of his House for Love, it would utterly be contemned.* Cant. viii. 7.

*If ye fulfil the Royal Law, according so the Scripture, Thou shalt love thy Neighbour as thy self, ye do well.* Jam. ii. 8.

*Seeing you have purified your Souls in obeying the Truth, unto the unsmeared Love of the Brethren, see that ye love one another with a pure Heart fervently.* 1 Pet. i. 22.

*And be ye kind to one another, forgiving one another, even as God for Christ's sake has forgiven you.* Eph. iv. 32.

*If thy Brother be griev'd, &c. now walkest thou not charitably. Destroy not him with thy Meat for whom Christ died.* Rom. xiv. 15.

*Let Brotherly Love continue.* Heb. xiii. 1.

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\* Gold usually collected or presented to Emperors on Occasions of Triumph.

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Let us therefore follow the Things which make for Peace, and Things wherewith one may edify another. Rom. xiv. 19.

By This shall all Men know that ye are my Disciples, if ye have Love one to another. John xiii. 31.

Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren, John iii. 16.

Tho' I speak with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal.

And tho' I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I could remove Mountains, and have no Charity; I am nothing.

And tho' I bestow all my Goods to feed the Poor, and tho' I give my Body to be burned, and have not Charity, it profiteth me nothing.

Charity never faileth. But whether there be Prophecies they shall fail; whether there be Tongues they shall cease, whether there be knowledge it shall vanish away. And now abideth Faith, Hope, and Charity, these three; but the greatest of these is CHARITY, 1 Cor. xiii. 1, 2, 3, 8, ult.

And above all these things put on Charity, which is the Bond of Perfectness, Col. iii. 14.

Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out. And I will write upon him the Name of my GOD, and the Name of the City of my God, which is NEW JERUSALEM, which cometh down out of Heaven from my God; and I will write upon him my NEW NAME, Rev. iii. 12.

What this New Name is, different from that by which he was called on Earth: or what that Name is by which he manifested himself after his Ascension into the Bosom of his Father, may be seen, Rev. i. 8. I am ALPHA AND OMEGA, the Beginning and the End, saith the Lord; which is, and which was, and which is to come; the ALMIGHTY. This is his Resurrection Name, which he will imprint upon the Church his Bride in her Resurrection-State, as made One with him in an Eternal Marriage Union: According to what is declared in the Prophecy of Jeremiah, xxxiii. 16. In those Days Judah shall be saved, and Jerusalem shall dwell safely, and this is the Name by which she shall be called, THE LORD OUR RIGHTEOUSNESS.

This is the Reward and Crown of Conquering Love, which, as it is the Nature of God, has the greatest Strength in

in it, makes us most like to, and brings us into the nearest Union with Him. And these are the peculiar Promises to the Church of PHILADELPHIA, in the Epistle of Christ to That Church; and which in the Nature of them point out the Church-Period in which the Perfect-State, or the Kingdom of Christ with his Saints on Earth, shall be obtained.

In the Conclusion of this Subject the following Revelation was sent me by the same Hand thro' which those before in the Proclamation of the Kingdom were given forth: which as it contains a Direction and Invitation to the Finishing Part of the Christian Race, and particularly to the Elect at this Day, who are under the Preparative Power of the Father, to bring what they have thereby receiv'd to the Son; that by His more immediate Concourse in the meek Love and Perfective Graces of the Gospel-Suffering they may reach the full Conquest, and thereby the Kingdom; and as it also gives forth the United Blessing of the Holy Trinity to those who are found aspiring to this Fixation-State, it is here appointed, and added as the Top Stone of this high Edifice, or Temple of LOVE.

March 11. 1723-4.

**N**OW Holy and Beloved, as the Elect of God, put on tender Mercy, Meekness, and Compassion, whereby the Day-Spring from on High doth visit you. I have chosen you as clean Vessels fit to adorn my Sanctuary: and by the Graces of the Holy Spirit the Counsels of the deep shall come to nought; and the Bars of Division and Strife be broken asunder. Hold not the Weak in Faith to doubtful Disputations: But in the Wisdom of God follow Peace with all Men. If any Man hath a Quarrel with another, restore him in the Spirit of Meekness, and as your Lord forgave you, so do ye. For I am the true Shepherd, and have the Words of Eternal Life.

Grace and Peace descending from God the Father, God the Son, and God the Holy Ghost, shall rest upon you henceforth and for ever.

P O S T

### POSTSCRIPT.

IF there needs any *Apology* for Repetition of the same Matter here or elsewhere in this Work, it may be consider'd 'tis always of some important Point, for Inculcation of it; and often in different Views, and with a further Improvement of it. And as in this Case some Things are new, or peculiar to the present Day, and the Work of it, it may be thought needful to *remind* of, and urge them in a more particular Manner, as also to apply them on different Occasions. It is likewise offer'd to Consideration, how both the *Law* and the *Gospel* are found in like manner *repeating* and inculcating their more peculiar Instructions and Commands.



L

T H E

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2019-224819



THE  
KEY of the KINGDOM;  
OR, THE  
*CORONATION of the BRIDE.*  
A  
DIALOGUE.

*Representing the Spirit of Faith and Love, Wrestling and Prevailing with God for the Blessing of the Morning; or Commencement of the Sabbath Kingdom.*

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C H U R C H.

**H**OW long, dear Lord and Bridegroom,  
dost thou stay ;  
Torment thy eager Lover with Delay ?  
And still put off, so oft so solemn vow'd,  
Our Blessed Nuptial Consummation-  
Day ?

Inthron'd in thy triumphant Rest and Bliss,  
The Glories and the Joys of Paradise ;

L 2

Can

148      *The Key of the Kingdom : Or,*  
Can those High Regions blest ingross thee so,  
Thou should'st forgetful or unmindful grow,  
Of thy poor suffering bleeding Spouse below?  
Thy self, Dear Lord, so happy and so great,  
How can'st thou Love, and not Communicate?

C H R I S T.

I had my *Suffering-Time*, and so must you:  
*Hold out*, my *Faithful Spouse*, and Blessing shall ensue.

C H U R C H.

Long have I suffer'd, *Lord*, with tedious Moan;  
Thus, like a Mourning *Widow*, left alone;  
Thou so far off, imbosom'd in thy Father's Throne.  
True, I must thankfully acknowledge here  
Thy *Holy Spirit's* Consolations dear:  
But that I' th' Wilderness with me too driven;  
In its Triumphant Powers too flown to Hea-  
ven:  
Whilst *Antichrist* usurps thy hallow'd Seat,  
And his Impostures vile thy Oracles defeat.  
'Tis not so much my *Suffering* makes me moan,  
As on the Ground to see thy *Altars* thrown,  
And thy own Spirit Hear within me groan.  
Tho' yet my Sufferings in their *ZENITH* be,  
The hottest Fires and Rage o' th' Enemy.  
Nor is't my Pain makes me so eager move,  
I know my Cross at last my Crown must prove;  
But 'tis my *Longing* after *Him* I Love.

C H R I S T.

*Heroic Love's* not hasty for Reward;  
But wins the Prize, by long Achievements hard.  
*And happier thou'* midst bloody War's Alarms,  
*While 'tis my Will, than circled in my Arms.*  
As for th' Usurper vile, the Day is nigh,  
When at thy Footstool he in Chains shall lie.

C H U R C H.

C H U R C H.

Gladly I bear my suffering Part with thee ;  
But long my Lord Triumphant here to see.  
My Suffering here is *Thine* ; how can thy Bride  
Endure to see thee daily crucified ?  
Thy little Lambs from thy own Life out-sprung,  
Slaughter'd or torn the Bears and Wolves among ?  
Ah ! gentle Shepherd, this how canst thou see ?  
Pity thy self : Redress our Misery.

C H R I S T.

If you're content to *bear*, much more am I :  
'Tis for my Flock I daily in them die.  
And if in you I'm made a Sacrifice,  
What is it but in you, *with* you to Rise ?

C H U R C H.

O that's the Time for which we long and pray,  
Christ in his Church's *Resurrection-Day* ;  
This elder Saints their distant Joys have own'd ;  
For this thy Spouse in ev'ry Age has groan'd ;  
For this triumphant Saints in Heav'n combine ;  
For this thy constant Intercessions join.  
All this by thy own Spirit we plead we bring ;  
Ev'n the united Hopes, the Faith and Pray'rs,  
Thy Universal Church's Offering :  
Thy *Promises* of old, and later known,  
Of *Sion's Restoration*, Joy and Crown ;  
The Pledge of *Faith*, thy Earnest Penny lent,  
Obliging thee to full Accomplishment :  
These too we bring, and plead before the Throne,  
Of the Eternal True, and Faithful One.  
Accept it, condescend ; make haste, appear,  
O *Sion's Life*, and Joy, and Blessing dear,

*C H R I S T.*

I hear, accept and bless: tho' yet I know,  
 Thou my full Coming wants, and thinks me slow; }  
 A thousand Times more Willing yet than thou.  
 I stay but for thy Total Conquest, Dear;  
 Get thou full Ready, and I straight appear.

*C H U R C H.*

What Readiness can more effectual move?  
 What is the Wedding-Garment, Lord, but Love? }  
 Or what can stronger and more Conquerant prove?  
 See at thy Feet a Heart inflam'd I lay;  
 O haste my Bridegroom dear, and come away.  
 As for my Bondage and Captivity,  
 'Tis thou, my Hero, Thou must set me free.  
 Now in thy Strength, great Conqueror, advance;  
 O save thy Love, seize thy Inheritance.

*C H R I S T.*

Thy Love I own, and ready am to save;  
 Yet to thy Suit still some Exception have.  
 Some Weaknesses remaining yet I see,  
 Defective of the Perfect Purity.

*C H U R C H.*

But such Defects I've learn'd to lay on Thee,  
 Who bears the Weight of my Infirmitie.  
 And surely Nature's Lapse to countermand,  
 Must be the Work of thy Almighty Hand.  
 And thou hast taught me to believe and pray,  
 Thou would'st thy self at last the Top-stone lay;  
 And crown the Work with thy own Act of Grace,  
 And take thy self the Glory and the Praise.  
 What Imperfections then in me remain  
 From thy own Merits Supply, and add the Golden  
 Grain?

Come

*The Coronation of the Bride.*

152

Come then, my Love, what yet retards thy Way?  
Love grown *Mature*, requires the Nuptial Day;  
Love's grown inflam'd, and can no longer stay.  
It dies without Thee Now, Thou *must*, my Spouse,  
Yea, thou must haste away.

*C H R I S T.*

Well art thou taught Heav'n's Kingdom to assail;  
Well dost thou plead, and shalt at last prevail.

*C H U R C H.*

Ah! Lord, and dost thou still my Suit defer?  
No, no; Love now resolves to persevere.  
Here at thy Feet I lie, and will not part,  
Till thou, who wounded hast so deep my Heart,  
Fulfil my Wishes dear, and ease my Smart.  
*Sion's (\*) Remembrances* no Rest shall give,  
Nor let thee now in Glories Quiet live;  
Till thou make her on Earth thy Glorious *Representative.*

*C H R I S T.*

Well let me go, my Love, I'll all redress.

*C H U R C H.*

I *will* not let thee go until thou bless,  
And in thy very Throne of Love carest.

*C H R I S T.*

Why art thou so *impatient grown*? Be still;  
The Creature it becomes to wait my Will.  
Wilt thou by Violence force Heav'n's sacred Gate?  
Cease this thy Suit, so bold, and so Importunate.

*C H U R C H.*

Ah! kill me not with a Rebuke, my Lord;  
I die with one unkind or angry Word:  
With humblest Awe I give my God his Due;  
But as his Lover I am bold to sue.

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\* *Isaiah lxii. 6, 7.*

152      *The Key of the Kingdom : Or,*

The holy Violence of Faith and Love ;  
Thou canst not disallow, Heaven must approve.  
Then pardon me, my Lord, if thy Rebuke,  
But as a *Love Repulse*, I overlook ;  
And tell thee now, my Love grown strong as Death,  
Can no Repulses, no Denials brook :  
Love cannot be too zealous or too great,  
That's but Faint Love that's not Importunate.

C H R I S T.

Go then, and in thy Heart prepare me room,  
I'm at the Door, behold I quickly come.

C H U R C H.

'Tis long y'ave said, my Lord, Yet don't relieve me,  
Now, now perform : Ah, now, now, now receive me.

C H R I S T.

Methinks you should delight to suffer on,  
And fight for me, my noble *Amazon*,  
While still my greatest Foes are in the Field ;  
Thou, taught so well my Flaming-Sword to wield,  
And arm'd, so sure, with *Faith's* victorious Shield,  
Where all thou conquers, still becomes thy own :  
I, more oblig'd thy suffering Labours own ,  
And late endow thee with a larger *Crown*,

C H U R C H.

Lord, by thy Strength, my Wars are made my Play ;  
But War is not the End, 'tis but the Way ;  
And must, like David's, find its Rest and Crown  
*In Schelom's Peaceful Love-Triumphant Day.*  
I would, conjoyn'd with my great Solomon,  
Thy Conquests more successful carry on ;  
At once, like thee, possess Heav'n's peaceful Charms,  
And smite the Foe thro' thy triumphant Arms.

Short

Short of the fairest Lot, how can I fall,  
Thus aiming at the Prize-Original?  
When once I've thee obtain'd, at once I've all.  
Come then, my loving Spouse, no longer grieve me.  
Now, now perform, ah, now, now receive me.

*C H R I S T.*

But know you not there is a stated Hour  
For your Investment with your Nuptial Dower,  
And that the Seasons all are in the Father's Power?  
How think you, my ambitious Love, to Climb  
Into my Throne before th' appointed Time?

*C H U R C H.*

Thou always ready art, my Lord, I know,  
God's Time is ever, an Eternal Now:  
In Nature's Sphere only determinate  
Nature's and our subservient Act to take.  
For this his Now he into Time unfolds,  
And gradually his reluctant Creature moulds.  
*His* Will unbounded still this not restrains;  
But tho' he give the Nature-Course her Range,  
'Tis his Prerogative the Times to change.  
While we still watch, prepare, depend, expect  
Till he but give the Word; then no Defect  
Can stop; nor shall in me be found Neglect.  
Thy Day of Power shall make our Wheels run glib,  
Born in the willing Chariots of Amminadib.  
And thou thy self hast taught us, Lord, to pray  
For th' hastening of thy powerful Kingdom's Day.  
Here too, thy Act of Grace we hope to see;  
And that th' afflictive Time shall shorten be:  
Our Time here crown'd with thy Eternity.  
What hinders then but that you strait relieve me?  
Come, come, my loving Spouse, no longer grieve me:  
Now, now perform, ah, now, now, now receive me.

*C H R I S T.*

**C H R I S T.**

I have a Part, a Spark of God in thee ;  
 Know then, thou canst not wholly be set free,  
 Till, disintangled from all Creature-Act,  
 Self-moving, That regains its Native Power  
 In thee, grown up to full Maturity.  
 When That can take, I ready am to give.  
 'Tis I must grant, and I in you receive.  
 Thus the Free Gift and Grace is mine alone ;  
 The Holy Violence and Act requir'd  
 In you, but as with Me in Union.  
 Come then, my Spouse, I here thee Offer make :  
 Behold thy heavenly Crown, and try if thou canst take.

**C H U R C H.**

Oh mally Weight of Glory ! Who can bear it ?  
 Flesh trembles, Lord, and frail Mortality  
 Dares not come near it.

**C H R I S T.**

Nay, shrink not now, when I am free to give  
 What you have press'd so eager to receive.

**C H U R C H.**

Frail Nature sinks, too feeble here and cold,  
 But see thy own magnanimous Spirit bold  
 In me advances ; offers to take hold  
 Of the bright, flaming, terrible, Christaline Gold.  
 Ah ! What Defect ? Can That too feeble be ?

**C H R I S T.**

Only as stopt and manacled by thee,  
 From his full Act in your full Liberty :  
 His Liberty restrain'd you bind your own ;  
 For your Free Act is found in His alone.  
 Nice is the Point, you see, your Mean to find ;  
 Not run before him to preclude or bind,  
 Not stand as Equal, nor yet lag behind ;

Bu

But under, after him, to follow free,  
Hold fast to th' Movement of the Deity,  
In Nature's full conform and correspondent Harmony.

C H U R C H.

Pity, dear Lord, help my Infirmity.  
Hold thou thy own, and keep me in my Place:  
My Weakness own'd, I still rely on Grace.

C H R I S T.

The glorious Crown and Scepter you desire  
Lie strong inclos'd in the Principle of Fire;  
The Orb of the Eternal Father's Might,  
Which, when broke thro', conveys Dominion-Right.  
To this belongs the two-leav'd folding Door,  
The Adamantine Gate of the Almighty Power.  
Which Way then will you take? How enter That?

C H U R C H.

Thou, Lord, thou art the Way, the Door, the Gate.

C H R I S T.

True, you thro' me must enter; but which Part?

C H U R C H.

If Love's the Crown, its Gate's thy flaming Heart,

C H R I S T.

What Key must open it?

C H U R C H.

Love's flaming Dart.

C H R I S T.

Love, in its intermediate Degrees,  
May enter here; but not the Crown to seize;  
That Love that hopes to win its Virgin Dower,  
Must have its full Proportion too of Power.

Love

156. *The Key of the Kingdom: Or,*  
Love answering Love in equal Measure gives,  
To its Belov'd imparts as it receives.  
Imperfect Love then, enters but in Part ;  
But Perfect Love possesses my whole Heart.  
There too the Central Piety Power you see ;  
This touch'd by equal Power will open free,  
In equal Movement of true Sympathy,  
Like mutual echoing concordant Strings.

In Nature's Harmony,  
Know then, that the Victorious Virgin Love,  
With its *Mote*-Power, must here consorted move ;  
The Will on God's re-ingrafted must dispense  
*Faith*'s powerful Divine Magick Influence,  
That turns the Engine of Omnipotence.  
This only can unlock the Seven-seal'd Door,  
And Suffering Love vest with Triumphant Power.  
Come then, my Spouse, take up *Faith*'s conquering Bow,  
Thy Preparation-strength for full Dominion show.  
Aim at the Central Glory in my Heart,  
And now shoot home *Faith*'s Love tip'd seven-fold Dart.  
Six must in single Shaft be shot alone,  
The Seventh at last must all comprise in One.  
Watch well the Gulph between, & the Region dark.  
Be quick, and strong, and with an Eagle Eye  
Pursue the golden Mark.  
To animate thee View, review thy Crown.  
Believe, my Royal Spouse, believe it Down,  
And then for ever wear it as thy own.

C H U R C H.  
I essay, Lord ; heav'nly Wisdom guide my Eye ;  
And Power Almighty my Defect supply.  
See my first Arrow, Lord, inscrib'd by thee,  
*Believe through Love in deep Humility.*  
This to the flaming White is swiftly gone.  
The second too successful shot, inscrib'd,  
*Believe through Love in Resignation.*  
My third's the Act of Trust in God alone.

C H R I S T,

C H R I S T.

Your Third comes near, but yet falls short, you see;  
You clogg'd it with too much Activity ;  
By Grace, with my own Hand, I reach it on.  
Proceed, your Four Fourth: With what Inscription?

C H U R C H.

Thanks, my dear Lord; the Fourth's the Hungry  
Fire, in needful want of Fuel.  
Believe in Love, and draw with strong Desire :  
Short of thy Heart sure this can never stay ;  
See, it has forc'd its Unimpeded Way.  
The Fifth bears Motto, Triumph on the Cross,  
And in the Kingdom's Travail-Pangs rejoice.  
The Sixth the Great Rendition-Act of Praise ;  
And these, I fear, want much Peculiar Grace.

C H R I S T.

Something Defective, Dearest, these too come:  
But condescending Love shall take them Home.  
Now for the Last All-conquering Shaft prepare:  
Now summon all thy Pow'rs, and all thy Graces rear.  
Here to a full Circle you must draw your Bow ;  
It must not one Contracting Angle know.  
Here you at once, in Adoration deep,  
Must bow ; in Total Resignation keep ;  
Depend on God, from ev'ry Creature free ;  
Rend, and Rejoice, with Shout of Victory :  
From whence you all receive, must give all back,  
In your Divine Reflex Rendition-Act ;  
Must draw with Irresistible Desire,  
And then BELIEVE, and Flame Godlike through each  
In perfect LOVE's All-comprehensive Fire.  
Come now, my Spouse, these Acts in one combin'd,  
Will make your Sun in my full Glory shine,  
And seat you with me on my Throne Divine.  
Essay —————

C H U R C H.

## C H U R C H.

No; Thanks to God, my Work is done;  
 The last Consummate Shaft is THINE alone;  
 Be thine the Conquest, Lord, and thine the Crown.  
 Here void of Act I stand, and still to see  
 Thy great Salvation.  
 What thou'lt prepar'd for Coronation-Act,  
 In me do thou for due Subservience take,  
 And on my Passive Powers and Will resign'd  
 Thy Own Impression make.

## C H R I S T.

Come then, my Conquering Love, my Arm in  
 thee,  
 Shall stretch the mighty Bow to full Degree,  
 And thy great Arrow too Successful be.  
 Come join with Me: O may my FATHER give;  
 And all my suffering Spouses Ills retrieve.  
 Father, I thank Thee: Thou always bearest me.  
 The Kingdom of thy Power on Earth be known:  
 Thy Will on Earth as 'tis in Heaven be done;  
 THINE is the POWER, the GLORY, and the  
 CROWN.

## C H U R C H.

O Wonder! Blessing! O Amazing Act!  
 'Tis done: I see the fiery Portal Back  
 Unfold, and inward roll its mighty Valves.  
 The White, the Central Gold, the Flame of Love,  
 Dilates Serene, Triumphant, Infinite;  
 Touch'd and transpierc'd by thy All-powerful Shaft,  
 And answers in Love-Light'ning Glances quick,  
 Darting ten Thousand Thousand Arrows back,  
 That play as in thy well-pleas'd Father's Smile.  
 From the Love-boiling Furnace, Ocean, Gulph,  
 Unmeasurable, flow the Godhead-Streams;  
 Sparkling with Saphirs, Diamonds, Rubies bright,  
 Varying the One Insufferable Light.

I see

I see God's Virgin-WISDOM Fair descend ;  
Angels, Archangels, Saints, with Shouts of Joy,  
Her Progress back again to Earth attend :  
Her Right-Hand Sceptre, Immortality ;  
Her Left, Dominion, Riches, Honours, Peace,  
And Earth-Triumphant GLORY.  
The Eternal FATHER gives his Blessing free,  
While th' Echoing Spheres Resound in Harmony.

*Go forth, MY SON, seize thy Inheritance ;  
And thou HIS BRIDE, and MINE, thy Joys commence ;  
This TOKEN given—Henceforth let Heaven and Earth,  
Triumphant, and Church Militant be One,  
In MY Bless'd KINGDOM's POWER, and LOVE's  
COMMUNION.*

Ah see, my gracious Lord, what I have here ;  
"Tis Heav'n's BROAD SEAL, th' anointing SPIRIT  
Dear ;  
Witness o' th' Time, and Voucher of my Plea ;  
My Charter, Jointure, Dower, Commissior, }  
To take thee now for ever as my own,  
Inheretrix of thy Eternal Throne,  
In sacred Nuptial Tie, and Heavenly Love's  
Full and Eternal Consummation. }

Come now, my ROYAL LOVE, you must re-  
lieve me,  
Long promis'd now, you can no more bereave me ;  
Ah now perform, Now, Now, Now, Now, receive me. }

*C H R I S T.*

Well hast thou wrestled, and at last prevail'd,  
My Love, my Glorious QUEEN, henceforth be free ;  
Begin the Song ; Proclaim the JUBILEE ; }  
Enter, Possets, Triumph, and REIGN with ME. }  
Enjoy my suffering Spouse and Sister Blest,  
Thy Glorious Love-Consummate Grand-SABBATICK  
Reft.

*C H U R C H.*

## **C H U R C H.**

**AMEN, HOSANNA; Let it be;  
Be mine the Joy; be thine the GLORY.**

## **C H R I S T.**

**AMEN.** So let it be.



5 Come now, my ROBERT JOAN, let me sing to  
you about the  
true meaning of now, how you can no more postpone the  
time when you will be joyful.

THE  
CHURCH  
IN  
THE  
GOSPEL  
APPROPRIATION



THE  
IMPERIAL STANDARD  
O F  
*MESSIAH Triumphant:*

Coming now in the POWER and KINGDOM  
of his FATHER, to Reign with his SAINT  
on Earth.

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P A R T III.

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*The STUMBLING-BLOCK:  
in the Way of the KINGDOM.*



Aving thus far made Preparation of the Way, and shwon the Nature, and Manner of Appearance, of the Kingdom of MESSIAH, as now to be expected; all the Qualification of the Candidates, on the Means whereby they are to obtai the full Conquest and the Crown: will be needful more particulyarly to point out the Difficulties, and forwarn and arm the Spiritual Traveller against the *Insidious Designs*, the Snares and Ambushes,

M

Ambushes,

Ambushments laid by the Enemy in his Way; whereby he may the sooner and easier reach the End of his Race, and the Glorious Prize of his High Calling at this Day. In Pursuance of which, I shall first point out the *Stumbling-Blocks*, or Rocks of Offence, in the Way of the Kingdom; and then lay open to the View of All, the Secret Wiles, and Peculiar Stratagems of the Great Enemy against the Adventurers for it. The chief Stumbling-Blocks, or Rocks of Offence, heedfully to be avoided, are those which follow.

§ 1. In Relation to the Introductory Powers of the Kingdom, Offence will be, and has been, taken from the Little, Low, and Contemptible Beginnings of 'em in the Eye of the World; as Opening gradually, and in Spirit only at first: and so out of the Ken of the Wise and Learned of the World, and Christians of this latter Day, so Prejudic'd against the Extraordinary Operations of the Spirit: which now Gradually Returns and Rises in the Church as it Gradually Declin'd.

The *Down* of the Blessed Kingdom, and even the *Rising* of the Sun, being after the darkest Night, in the Dregs of Time, when Wickedness generally abounds, and as breaking its Way thro' the utmost Opposition of the Powers of Darkness, as also thro' the Judgment-Work proceeding and preparing the Way of the Lord, is not to be expected otherwise than in a *Cloudy* and *Misty* Morning.

2. Christ coming to the Jews (who were in the Liberty of the Enjoyment of a *Temporal Canaan*) in a Low and Suffering State, calling off from Worldly Honours, Riches and Blessings to Mortification, and the Cross, became an Offence to many: And so contrariwise, as the Third Ministrations appears to Christians that have been long innur'd to the strict Mortification and Renunciation-State, many will find a Difficulty to change their Habit, and pass out of the Severities of it into the Liberties and Immunities of the succeeding Ministrations. Hence also the innocent Liberties of the Children of the Bride-Chamber will prove a Stone of Stumbling to many; as these are found Coming with Christ, eating and drinking, condescending and complying with the Manner and Customs of the Age, in what is not sinful in itself; or only so to such as have not past thro' a State of Renunciation and Indifference, but use 'em in the eager Run of the Will of Nature, not in Faith, and not without Abuse.

3. Another

3. Another is, the great *Latitude* and *Universality* of Spirit in Charity and Love, in Condescension to the Weakness of others, as becoming, with St. Paul, *all Things to all Men*, to gain some. As also, on the other hand, a generous and bold Assertion of the Christian Liberty from the narrow Bands and Shackles by which the several Sects and Parties have confin'd and distinguish'd themselves. The Primitive Christianity and Church-Scheme, being now to be restor'd, and the Model of a further Dispensation to be given forth, and proving too *large* to enter at any of these Temple Gates, without widening, and even demolishing the Superstructures of Man's Invention; this becomes a Stumbling Stone and a Rock of Offence on every Side.

4. A Fourth may be the *Weaknesses* and *Falls* of some call'd forth in the Spirit of St. Peter and David, who stood in the *Royal Signature* and Spirit, most useful in their Places, but had their proportionable Defects: in which Case, while there appears a real and inflam'd *Zeal*, and Strength of *Faith*, like the One, or a Heart sincere and generous, and full of Love, according to God's *Heart*, like the Other; the Defects of these must be look'd upon with the like Eye as theirs are to be: and where God forgives and bears with them, as rising the higher thro' Repentance, and to more vigorous Effort after their Fall, others also in the Enlargement of Charity must do the like.

5. As the Light gradually springs up out of Darkness, so with the first Manifestation of the Rising Day of the Spirit, there may be found some *Mixtures* of Darkness, thro' the Activity of Imagination, and the *Rational Spirit*, not yet sufficiently mortified and resign'd, interposing; or from the Impostures of the Enemy; as the Tares and Wheat growing together: Which are at first permitted of God, and appointed their Course, as agreeable to the Manner of his intended Donation of the Spirit; viz. not by way of *Gift*, which is *transient* and subject to be lost again, as to Particulars; but by Way of *Birth*, or Ingeneration into the Essence of the Soul; so to grow up therein, Inherent and Permanent, as in the Lord Jesus, according to their Measure and Capacity: Which Birth, when grown to Maturity, will act in the full and uncontrollable Powet of the Kingdom, and bring forth *Miracles* at will: Whereas the *Apostles*, actuated only by the flushing Gales of the Divine Power, ebbing and flowing, sometimes could, and sometimes

times could not exert the Extraordinary Power. Wherefore thro' this gradual Ingeneration of the Holy Spirit, in every Step permitting the Enemy to oppose with his greatest Strength and Subtilty, and sometimes to get Advantage of the Weakness of the Creature, in order to keep it humble, watchful, and dependent on its true Guide, Offence and Prejudice will be taken against what is true, and of God in his Children, by reason of the adherent Defects and Mixtures; and particularly the towering Wisdom of the World will be apt to look down with Contempt upon the little Child-like Essays or Emotions of the Infant-Spirit, or of the Children themselves under their first Experiences of it; the *Simplicity* whereof is rather beautiful in the Eye of God, than offensive to him; as being suitable to their Degree and State. So that here will be the most nice and difficult Point, not to despise the Day of *Small Things*, nor to reject or trample on any thing that offers from the tender Birth of the Rising-Spirit at this Day; nor to admit or countenance any thing that rises on the other hand from the Imagination of Man, or the Impostures of the Enemy. The Wisest here will find Reason to distrust their own Judgment, and ask Counsel of God: and to wait long, and examine well before they pass the Sentence. But should they really discern something that is wrong, it's no Argument that therefore there is nothing right; which yet is a Common Conclusion against the Spiritual Man. But tho' the Spiritual Sphere, as well as the Rational, be not exempt from Mistakes or Illusions; yet has it better Security, and Means of Recovery from Mistake or Error, than *That* has; from the Conduct of the *Spirit*, as now in *Contest* with, and breaking thro' the Powers of Darkness and Error: Who also still prepares and furnishes some, thro' long Exercise, and the Gift of Spiritual Discernment, to be as stable Lights and *Directors* of the little Flock thro' the Dangers and Labyrinths of the Inward Way.

6. A Sixth may be the Inwardness, Depth, and *Spirituality* of the Mysteries of the Kingdom in this their Day of Manifestation. Where the Regeneration-Work, the Nature of the Inward Kingdom, and of Christ in us, with other Great Points of Religion, shall come to be explain'd from their deep and essential Ground. And as the Schemes of the *Angelic Philosophy*, or *Theosophy*, shall be display'd in a new Method, bringing down the Heavenly Mysteries, and exhibiting

hibiting 'em nearer to the Rational Eye, thro' the Glass or Perspective of *Nature*; and tracing the Sacred Operations of God in the Visible Creation, analagous to the Invisible: which will yet come so thwart to the common Rational, Traditional, and Literal Teachings of this Day, as to become a great Stumbling Block and Offence; and that not so much to the Simple and Illiterate, as to the Wise and Learned, but prepossess'd and fetter'd in their own Schemes: Which yet many of them will break thro' by the Advantages of Grace and Evidences of the Springing Light; and particularly, as this is the Day and Dispensation in which the *Wise* and *Learned* are to be call'd into the *Inner Court*, and to shine as Stars in the Sphere, or Heaven of the Church, in her *Resurrection-State*.

7. Another will be, the Bringing forth the Great Mystery Reserv'd for the peculiar Blessing and Glory of the later Day, and Kingdom of the Love, *i. e.* the Manifestation of the Heavenly *Bride*, the *Virgin-Wisdom* of God, or the Divine Virgin Nature in God, the New *Jerusalem* Mother in the highest Sense: Which is the Mystery of the Wonderful Woman cloath'd with the Sun, &c. travailing in the *Church*, for the second Birth of God in Nature, not in a Fleshly, but a *Spiritual* Manner, *i. e.* the Birth of the *Manchild* of Power, or of Christ in the Power of his *Father*: the Grand Point and *Article* of the *Christian Churches* Faith and Expectation; as Christ in the Flesh was of the *Jewish*. Here *Wisdom* will be eminently and boldly justified of her Children, who are posses'd of her Favours, and Adept of her Mysteries; her Divine Nature manifested, her Right vindicated against the Harlot-Wisdom of this World, her Workings in their secret Springs, harmonious Movement, and surprizing Beauties laid open to the Eyes of all; and her New Law, Manifestations, and Direction of her Children, in Preparation of the Glorious Day, given forth; which will be as new and strange Doctrine in the Ears of Men: tho' there are not wanting Footsteps and Indications of this Great Mystery in the Writings both of the Old and New Testament, and also of the ancient Fathers; Yet generally interpreted of *Christ*; which is true indeed, as he possesses the *Virgin-Nature*, the *Wisdom* of God, the *Bride* in himself; as *John* iii. 29. But this derivatively, according to his *Filial* Nature: whereas it is here understood also, and chiefly of the *Original Wisdom*,

dom, or Divine Intellect in the Father, as has been before declar'd.

8. The Opening again of the Spirit of the *Legal Ministratiōn*, under the *Gospel-Day*, i. e. in the Spirit of *Elias*, or the burning *Zeal* of the *Lord of Hosts*, and particularly the invincible Power of God the *Father* thro' his Angels of *Justice* and *Judgment*, under the Conduct of the *Son*, to whom the Power of Judgment is committed : Who in this Power comes forth to War against the *Beast*, and the Enemies of his Kingdom ; also to awaken the Dead in Sin, and to rouse and refine the Slumber-Virgins, and prepare 'em for his Appearance in *Grace*. This will cause many to stumble. Also the Concurrence of the Virgin-*Wisdom*, in this *strange Work*, (as Her *First Work* also in Preparation of the Kingdom,) leading her Children in crooked Ways, and putting forth her *Enigmas*, and dark *Phænomena*, or *Providential Riddles*, to try and humble the Wisdom of the World, and keep her Children low at her Feet : Which Course she first appoints before she will condescend to manifest her self without her *Veil*, and lay open those Great Secrets and Glorious Mysteries which are to be disclosed in her Day of Manifestation to the World, wherein *Knowledge shall cover the Earth*. The Reason of this strange Work is, That all the Attributes and Powers of God conspire to exalt the Son of God to his Throne. Justice and Grace concur to bring in perfect Righteousness. The Strength and Wonders of God's great Power and Majesty, as shewn under the *Law*, are to combine with the Miraculous Power of *Grace* and *Love*, as under the *Gospel-Suffering*, in order to bring forth the third Ministratiōn, or the *Gospel-Triumphant*. And particularly the *Temporal Blessing* of the *Jew* hereby devolves to the *Christian* ; who, after the preceding Course of Renunciation of the World, is now qualified to use it without Abuse.

9. The Preaching the Advent of the Kingdom, and bearing Testimony of the Inward Experiences of its Rising Preparative Powers without Attestation from Heaven, Proof by *Sign* or *Miracle*, which this unbelieving Age, the *Jews*, are still calling for : tho' yet it be not suitable the *Preparatory State*, as *John the Baptist did no Miracle* ; indeed did *Christ Himself* till the latter End of his Life ; his Time was fully come.

10. The bringing forth of many Things hitherto *not Lawful* to utter, but reserv'd for their proper Day of Manifestation, i. e. in the Age appointed for Manifestation of the Bride, and Display of the Wisdom of God; where the Model of Heaven is to be wrought out on Earth, in the Descent of the *New Jerusalem*.

11. The Proclamation and Preaching of the EVER-LASTING GOSPEL; or the Great Love of God, without Veil, or Impediment, in its full and genuine Act, and in its full Extent; viz. the Universality of Grace to the whole Creation, in the *Restoration of All* at last.

12. The Manifestation of Antichrist in his Lying Wonders, and subtle Transformations, when the *Broad Seal* of Heaven in the *Miraculous Powers* comes to be set to the fore running Testimonies of the Kingdom. Whence it will happen, that those who could not believe without Sign and Miracle, will be in Danger, thro' their too great Eagerness for such Proof, to be caught in the Snare, and obliged thereby to undergo the Shame of one Extreme, viz. their *Incredulity*, by being suffered to fall into the quite contrary, even of a rash and dangerous *Credulity*, the Effect and Punishment of their Neglect of the true *Medium*; and will find themselves still, or more than before, under the Necessity of *Moderation* and Prudence, in order to Spiritual Discernment; of the Submission of Humane Reason, and Dependance upon God, with earnest Prayer for the Assistance of his *Holy Spirit*, to guide them into the Truth, and enable them to distinguish between a real and a counterfeit Evidence or Attestation, even by *Miracle*.

These are the Rocks of Offence, at some of which many have, and at which many will stumble. But as they are here pointed out to the Spiritual Traveller, by being fore-warn'd, he may be prepar'd to meet the Difficulties, and escape the Dangers, and so make the best of his Way, without Loss of Time, and Multiplication of Crosses and Sufferings to himself, or to others.



THE  
S T R A T A G E M S  
O F T H E  
G R E A T E N E M Y  
A G A I N S T  
The Children of the KINGDOM,

**I**T is highly necessary, according to what has been experienced in the inward Court, by such as have been long exercised in the Way of the Spirit's Ministrations, to advertise and warn others of the *Dangers* and *Temptations* peculiar to this State, and the subtle *Stratagems* of the Enemy against such as are call'd to witness and partake of the Powers of the rising Kingdom as at this Day; and to give proper Cautions and Directions how to baffle and defeat the Enemy, and *hold fast* that which has been received, in order to the Obtaining of the Crown.

*First*, It is to be considered, that as the Church-Period, so the true *Spirit of Philadelphia*, which obtains the great Conquest, stands as in the Middle between two Extremes; as the Passage to the Blessed City the *New Jerusalem*, having its Entrance very strait and narrow, in a dangerous Place, as having on one Side a *deep Water*, on the other Side

Side a Fire. It is tempted on one Side by the *Sardian Infidelity*, Scepticism, and close worldly Spirit; on the other Side by the *Laodicean Lukewarmness*, Haughtiness, and Self sufficiency, as having the Abundance of Knowledge in the Head, without its due Reduction to Practice, and without the Heart-spring of the holy Flame of Love. *Sardis* contracts downwards into the earthly Selfishness and Covetousness, and so wars against the generous Openness of Heart, and universal Charity of *Philadelphia*; and in the natural or worldly Principle will see or believe nothing but what Sense, or at best, its own carnal Reasoning and vain Traditions, shall recommend or allow of, and so wars against the Faith of the Kingdom, and the Power of the Spirit preparing its Way. *Laodicea* widens and dilates it self in its Self, and shuts up from the free Communion of the Fraternal Love, the true Medium, and so after all its Knowledge and Experience, winds backwards and unites with the worldly Spirit again.

The true Conduct here must unite the Extreams in the true Caution, which shall guard us from the Danger of Infidelity on one Hand, and of Credulity and Imposture on the other: In a truely noble Elevation of Spirit, temper'd with the deepest Humility; in the Frugality and Liberality of Love, as to the Management of Spiritual Treasure, and Temporal also. In despising and renouncing the World first, in Conformity to the Suffering *Jesus*, and in His time receiving the *temporal* Blessings in Faith, as the Gift of the Triumphant Saviour coming in his Kingdom, and so using them without abusing, and with the Blessing of God; thus avoiding both the *Sardian Extreme* of Love of the World directly as such, and the *Laodicoan* of the first Renouncing it in Degree on Account of the Kingdom, and then running back into it again without the Qualification for it, or Blessing of God in it.

Secondly, Those who are called to be the First-Fruits of the Kingdom, are generally such as are of the Race of the Jews Christianized, to whom as such the earthly Blessings belong, and who are to make the first Acquest of them in the Faith of their Triumphant *Messiah*, whose suffering Dispensation they have faithfully past through. In these are found still some Remainders of that Proneness and strong Tendency to the Temporal Blessing, or *earthly Canaan*, which is peculiar to that Nation; and herein lies one of the Temptations of the Enemy, viz. To drive on here

here too fast and too eagerly, to the Prejudice and Neglect of the more Spiritual Blessing and Birthright, tempting them, as *Esaū*, to sell their Birthright for the Mess ; to contend about Trifles belonging to this outward Principle; some to ingross and inclose for themselves to the Injury of that Fraternal Love which they profess : Others by too deep Resentment about such inferior Things, to take Offence against their Brethren, to the Injury likewise of Charity and their own spiritual Life.

The true Spirit then of the Children of the Kingdom in this Case, must be as in the Model of a well disciplined Child, that calls not nor contends for this or that, but takes what and when its Parents appoint and provide for it. If any will take in their own Wills 'tis wrong, and 'tis denied 'em ; but when the Will of Man is dead and risen again into Union with the Will of God, through Faith of the Father's Grant in a further Ministration ; here even the earthly *Canaan* is also given, flowing with Milk and Honey, and blessed and sanctified to their free Use and Enjoyment.

*Thirdly*, Another great Temptation of the Enemy, is, to *Jealousy* and *Emulation*, and an evil Eye upon the *Spiritual Gifts* of others ; whereby some are drawn to oppose the Spiritual Products of their Brethren, and suffering their own Eyes to be blinded by Prejudice and Disgust through their Spiritual Ambition, hinder both themselves and others in their Way and Work. Hence the unhappy and lamentable Divisions and Contentions of Brother against Brother, Gift against Gift, House against House, Party against Party, among the enlightened and Spiritual Persons themselves.

Whereas the true Spirit rejoice in the Gifts and Blessing of his Brother, as in his own ; and in the Manifestations of God as such, or for God's Sake, without Regard whether they be in himself or others : In the Communion of the true Church or Spouse of Christ, counting what is his own his Brother's, and what is his Brother's his own, and all Gods.

*Fourthly*, Another is, when Persons are tempted on account of great Spiritual Knowledge and Experience of the extraordinary Motions and Powers of the Holy Spirit, as *Elijah*, to judge and condemn others without Knowledge of their State, and too severely ; thinking themselves the only Persons eminently regarded of God : Whereas God has his Thousands of beloved Children, and chosen out of the

the World, tho' not distinguished in it, who may enjoy his peculiar Favours in Secrecy and great Modesty ; and many, even amongst the various Sects and Forms of this Day, who tho' they have no extraordinary Manifestation or Experience, yet in the ordinary Course of the Spirit may have made great Progress, and some of them be farther advanced in the true *Regeneration-Work*, than many of those who have these extraordinary Visitations, but yet with Mixtures and Evils also as uncommon.

But the true Charity thinks and hopes the best, embraces and owns the least or lowest Members of Christ, tho' under Prejudices and different Sentiments, and is ready to encourage the little Beginnings or Advances toward Christ or his Kingdom in any : Thus imitating their Lord himself, of whom it was prophesied, Isa. xl. 11. *He shall feed his Flock like a Shepherd : He shall gather the Lambs with his Arm, and carry them in his Bosom ; and shall gently lead those that are with Young.*

*Fifthly,* Another peculiar Stratagem of the Enemy, of which there have been, and are sad Examples at this Day, is to puff up Persons, some in Degree illuminated or gifted, so that each one thinks himself designed for the Great Monarch or Ruler of the Nations, as the Representative of Christ : Or, in the Female Sex of the Eternal Wisdom, ultimately denoted by the wonderful Woman, Rev. xii. who is to travail in the Church [or the Woman in an inferior Sense] to bring forth the Manchild that is to Rule the Nations, &c, which in a sober Sense may indeed belong to the Seed of God in all the great Overcomers or seventh Conquerers, in whom Christ Triumphant shall be brought forth, and who shall be made Kings, and Priests, and Prophets unto God in Christ, as coming in the Power of his Father to full Conquest and Dominion. But here the Subtlety of the Serpent, and the Inclination of Nature, or the Spirit of Self in Nature, is apt to get up, and magnify, and cloath it self with the Spiritual Ornaments, and so set up for the *only one*, above and exclusive of all others ; which will surely meet with its just Baffle and Mortification. The Temptation is evident here in that there are so many Pretenders,

*Sixthly,* Another subtle Stratagem of the Enemy, is, to tempt those who have received some Glances or Experiences of extraordinary Favour by Manifestation of Vision or Voice, or other Operation of the Spirit,

Spirit, like *Hezekiah*, to discover and show all their Spiritual Treasure : Thus, by opening the Eye of the worldly Spirit upon it, opening the Way of the Enemy to come and take it from them. Such will be for proclaiming the Kingdom, judging, teaching, and directing others before the Time, and before the full Operation and Effect of those Manifestations or Powers are wrought out in their own Souls ; thus spending and lavishing the Seed before it has taken Root, and brought forth Fruit in themselves.

But the Wisdom of God here teaches to preserve the first *Seed*, and spend afterwards from the *Crop* that is brought forth, in God's proper Time and Season : Whereby the Spiritual Blessings and Manifestations once begun, may be carried on and preserved ; and not, as in many, interrupted or stopt up, and they thereby be obliged to a Course of Spiritual Sufferings and Desolations, which by a wise Conduct might have been prevented. Yet there is in this (as in like Cases) a Way of *Retrieving* their Loss, and regaining their Treasures thus foolishly and prodigally lavished, as it were by a *Back-stroke of Faith* ; consecrating what we have thus scattered to God, and referring it to the Conduct and Management of his Providential Wisdom, to be wrought off for such good Ends as he may see convenient, who can work Good out of Evil ; believing that our Bread even thus cast upon the Waters, yet held fast in the Faith of the Kingdom, shall do its Work or Service in it, and afterwards return to us again with Advantage. Thus Faith in the Wisdom and Power of God may in a Sense *undo* an Evil past, and recover a lost Blessing, so as it may be accounted with God even as if it were *kept* ; and the Soul not losing its Qualification for a second Blessing or Talent, for its Misemploy or Burial of the former, may wait in good Hope and Expectation to be intrusted with another, or a greater in God's Time.

*Seventhly*, The Enemy has a principal Aim against the Spirit of *Faith*, as one of the greatest Engines of Battery against his Kingdom as now to be destroy'd, and Christ's erected ; and so tries his utmost Strength to discourage and baffle it. *1st*, The Faith of Dependance on God alone, in distrust of Humane Wisdom, Strength, and Means : whereby God's Wisdom, Strength, and providential Methods are engaged for us, to supply the Defects and Shortness of the other. *2dly*, The Faith or Credit to be given to the Manifestations of the eternal *Wisdom* of God in this her

het Day of laying open all Secret Things, and revealing the deepest Mysteries of Godliness, and also of Iniquity. Against whom the Devil has greatest Enmity, as the Woman whose Seed is yet in another more spiritual and perfect Birth, to bruise and utterly destroy the Serpent, and consequently his Kingdom in Nature. And 3dly, He wars, in a peculiar Manner, against the Faith of the Rising Kingdom, and the Return of the Holy Spirit to act as of old, thro' the Children of the Kingdom, in the Divine *Magia* of Faith, in Union with the Omnipotent Will of God, or the *Seal* of the Kingdom, in its *Miraculous* Powers and Operations: which he sees is Forming, and giving Demonstration of it self, in many Private and Preludious Acts, and some more Publick.

Against this Evil Spirit of Infidelity, that wars against the Rising Faith, the Spirit of the Kingdom proceeds in Holy Boldness, Magnanimity, and Confidence in God; in Child-like Submission to his Will and Wisdom; in Resignation and Stillness of the Powers of Nature, as Yielding or Expiring out of their separate Self-Activity into the Universal Regent and Predominant Act of God; and particularly in that Ground-work or *Foundation* upon which Faith must be bottom'd, and thro' which it must act, *viz.* *Love.* Hence further,

8. As *Love* is the Seed and the Fruit, the Beginning and the End, the Central Wheel in the Work of the Kingdom, which is now to Rise in Perfection of Charity, and the Triumph of Love and Unity; which puts an End to the Kingdom of *Antichrist*, that has so long maintain'd it self in the Spirit of Discord and Division; so here the Enemy appears in his greatest *Rage*, and strives with all his Strength and Art to impress of his own Rage and Hatred, Discord and Division, both on the Minds of the wicked and more ignorant People, and also the Professors of Religion one against another: Dividing Churches, Parties, Households, Parents and Children, Brother and Sister, Man and Wife against each other, and that never more signally than in these Times, even among the Waiters for the Kingdom themselves: where the Dragon, as in the inward Heavens, is first *Conquer'd*, and then comes down with great Rage into the more external Forms and Professions of Religion, and raises Jars and Hatred, and Combustions there, with the greatest Violence and Inveteracy. He comes now in his Garb of *Light*, and Religion is his Pretext, even

even amongst those that have no Religion at all ; and under this Disguise tempts to Strife and Enmity, on Account of different Sentiments, or Modes of Religion, or even the Tithe of Mint and Cummin ; to the Rack and Ruin of the Substance itself, or the weightier Matters of the Law of Love : and even among the more Considerate and Pious urging to Passion, Indignation, Jealousy, Suspicion, and Resentment of every Trifle ; to look upon the Mote in their Brother's Eye with Contempt or severe Judgment, and overlook the Brightness in that, as well as the Beam in their own ; to take Offence when really none is intended, or given ; and where it is, to take it in too deeply, and make it an Occasion of Contention, Division, and Alienation of Love.

O Christendom ! that hast so long withhold thy own Blessing, behold and see to what thou art reduc'd, and what Need thou hast of that Kingdom of Love, and that Holding Spirit of Philadelphia, or Brotherly Love and Unity to break forth in thee : and that thro' thy Darkness thy Sun should arise, and heal thee whether thou wilt or not, for the Glory of his own Power, and for his own Name and Kingdom's Sake !

But to the Case before us, here, if ever the Rule of Charity is strictly to be observ'd, in Long-suffering and Kindness, not being easily provok'd ; bearing all Things, believing all Things, hoping all Things, enduring all Things : Here we must avoid censuring and reproving every Trip and Failure of our Brethren, especially such as are engaged in the Spiritual Work and Progress of Faith with us ; who in the Heat of the Battle and Hour of Temptation may be smitten down, and be rather Objects of our Charity than our Resentment. Here we must not be accusing and reproaching, but in Love and Meekness helping on, and pouring Oil into their Wounds ; and that lest too frequent, or sharp, or unseasonable Reproofs give the Enemy Advantage on both Sides to press still further in with his own Wrath and Enmity. We should here study all Ways to preserve and promote Unity, Peace, and Love ; and so be found in the Holy Communion of Saints in the Love of God ; which may cause the Holy Spirit to take Delight in us, and make his Abode with us, in the Increase and Multiplication of his Holy Powers, and Gifts, and Blessings among us.

He that would stand fast in this Day, wherein both the Heavens and the Earth are shaken, must have on the true Foot-Armour, i. e. must be shod with the Preparation of the Gospel of Peace. Forasmuch as here it is he is most liable to be wounded, viz. in the Heel, which is right against the Serpent's Head; the Foot spiritually denoting the Passions and Affections of the Soul, by which it fixes on any Object, and which are aptest to be ruffled and disorder'd, and so give Inlet to the Evil: But those who are arm'd with a peaceful Disposition and Composure of Mind, are secured against the Enemy's Inroad, and the Evil One cannot press with his Rage into 'em, or draw them out of their sure Footing or Station in the meek Love: But if Persons are found without this Foot-Armour, with Minds and Affections dispos'd to Severity, Contention, and Wrath, he finds a more ready Pass, and easily trips them up in the Principle of Wrath, and wounds and drags them down to Loss and Suffering. Watch then continually the Motions and Inclinations of thy own Heart; for here it is, viz. in the *First Start* of Thoughts, and Motions of the Passions, that the Evil One most secretly, and often undiscernably, even to high and spiritual Proficients, insinuates himself, and wounds them before they are aware; and their Brother thro' them.

9. Some that stand in a Signature for it are tempted, after they have had the Divine Life and Inward Communion open'd, to run out into a Multiplication of *Spiritual Unions*, and thereby scatter their Spiritual Life, and waste their Treasures, and so become captivated to other Spirits, whom hereby they give a Power over them. But the Wisdom of God directs and leads to a spiritual *Frugality* and *Chastity*; and even here, to restrain and moderate the Desire, and not to take Complacency or Rest in any Creature, how high or holy soever, but to consecrate the Union and maintain it, under the Operation and Concurrence of the Holy Spirit, and not in the Will of Nature, tho' in Degree Sanctified and Spiritual: for even here the Enemy will find an Entrance, and that especially if the Concurrence be with Spirits and Persons of a lower Rank and Stature in Religion, or in the Spirit of the World. But if any be here captivated, their Way to recover must be, on one Hand, by Resignation of these Unions, so as not to *Desire* them, or take them themselves in their *own Will*: But, on the other hand, when either the Power of God, or Provisional

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dential Concurrence, shall bring them ; or when otherwise against their Wills they may be found pressing in upon them ; here to take 'em in *Faith*, i. e. of the *Superior Springs*, and the *Heavenly Salt* to be given for Sanctification of 'em ; and so not to be troubled when they may press in against our Will ; for the Concern and *Fear* will give 'em but *faster Hold* : When they are thus taken in the *Faith* of the Kingdom, (which opens the Inward Communion;) and of the *Grant of Wisdom*, the Virgin-Mother, who as *Aesah* obtains the *Nether Springs* in Concurrence with the *Upper*, the Danger of 'em may be surmounted, and the Evil conquer'd, and cast out ; and so they will prove under the Conduct of the Divine Spirit but Means of *Growth* and *Enlargement*, and also Help to others.

10. When the Operations of the Spirit first open by Way of Visions, Voices, Impulses, &c. the Enemy is always busy and watching to strike in in the Activity of *Imagination*, and tempt such Persons to deify every Conceit of their own, and make it the Operation of the Divine *Spirit*. And whereas the Holy Spirit here sometimes takes hold of outward Things, Actions, or Emergencies, sanctifying 'em to be External *Signs* of the Internal Blessings, (according to the Nature of this Ministry, beginning to take hold of outward Nature,) or else as Indications of his Mind and Will, as speaking thro' em either in Mercy, or in Judgment : Here the subtle Enemy tempts to go beyond the *Spirit's Voice* and *Intimation* in and thro' the *Signalities* of *Providences*, or *Appearances* in *Nature* ; and to imagine every *Accident* to have some *Divine Impression* and *Signification* ; and so run out into Fancies, and Whim-sies and wild Enthusiasm, giving the *Astral* and *Infernal Spirits* Opportunity to strike in with their false Leadings, and impose upon them at Will. And especially, where the own Will in *Nature* is inclined, and the Desire strongly fixt on any Thing, the Enemy has here the fairest Opportunity to strike in with his Impulse ; which concurring with the strong bias'd Will and Inclination, is less easily discerned, and so too often made to bear the Stamp of a Divine Indication ; and thts too many follow their own Wills, under Pretence of following God's.

The Remedy of this is found in keeping down the *Imaginative Part*, Submission of our Wisdom and Understanding to the Divine, and Dependance on it for Conduct, either to escape or to break thro' the subtle Snare with Advantage,

vantage, where caught or entangled by it; and in particular, 'tis good to Offer up, especially at first, every Motion or Impulse, of which there may be any possible Doubt, to the Fountain of Truth it self, for Approval or Rejection, or Providential Conduct and Determination of our Minds or Wills in Relation thereto.

11. Another Stratagem of the Enemy, is to draw the Children of the Bride-Chamber out of the Liberty of the Love into the Severity of the Baptist-Spirit. And where this prevails; he drives them on to violent Mortifications, long Abstinences, Will-Worship, and fanciful Ways of Devotion; exposing both themselves and their Profession to the just Contempt of the worldly and Rational Spirit.

In such Case we are by Faith in Gospel-Grace to press after and maintain the Liberty in which Christ has made us free; and so in all Things avoid the Extreams, and keep to a prudent Medium.

12. Every one ought heedfully to enquire into and observe his own Constitution-Weakness and Failure; which is the Seat, or Hiding-Place of the Head of the Serpent in him, wherein He molt subtly, strongly, and undiscernably acts and insinuates himself; and in which our greatest Conflicts and Conquest of the Enemy are to be. Against this must be our constant Watch and Prayer, and Act of Faith for God's striking in with his great Strength in this our greatest Weakness.

13. The Enemy sometimes will tempt to a Good Action; to Prayer, to a Work of Charity; but in an unseasonable Time, or to prevent some greater Good, or peculiar Work then proper to be pursued: or to impede some Intent of Grace that God is moving in for their Good; yea, will tempt to do the very Thing the Good Spirit would have done; but will still insinuate something perverse, either the doing it before the Time, or in a wrong Manner; to overdo it, or to underdo it. For whatever is pursued at his Instigation, tho' never so good in it self, will in its Progress show the False Bias in one Part or other. This is one of the most difficult Cases, and requires the highest Degree of Spiritual Discernment, to see and avoid the Snare; or of Faith in our Divine Guide, to give us either the seasonable Warning to prevent it, or to sanctify the Tryal, and bring Good out of it, tho' we are caught in the subtle Snare, and suffer a little by it: For Wisdom and Ex-

perience will hereby be gain'd, and Caution for the future more deeply impress'd.

14. The Evil One is always standing with a jealous Eye upon every extraordinary Communication or Holy Power opening from God, whether privately, or in waiting of the Children of the Kingdom together; and when the Attendance and Power is over, watches his Opportunity to come in and make void the Blessing received: which he often does, if not prevented by a Holy Watchfulness, Oblation, and Consecration of the Blessing received into the Hands of him that gave it. And he is as busy likewise where he sees God is moving towards us for any Good more than ordinary, to indispose our Minds, and if possible to prevent it. Which is to be obviated by habitual Watchfulness, general Faith in God, and Prayer against the secret Designs of the Enemy against us.

15. As the Child of the Kingdom is call'd to a Holy Quiet, and Stillness of Mind for the Divine Communication and Operation therein; so the Evil One is most busy here, to cast in impertinent Thoughts, and draw out the Mind to an Activity and Motion of its own, in order to unqualify it for, or to disturb the Divine Operations. Here is the Central Evil of corrupted Nature, and the Source of all external Evil: Here is the Struggle with the Principalities of Darkness, in the Part and Footing they have within us: Here is the resisting to Blood; and here chiefly is the Faith of ultimate Grace, and the \* Peace of Jesus in that Grace supervening, to be exerted: In a Word, here is the Final Overcoming of the Man of Sin in the Soul, pursuing us in a Train of Thoughts, as the Egyptian Hosts did the Children of Israel to the very utmost Borders; till overwhelmed in the Red Sea: so will these be still following us till drown'd in the Sea of the Divine Power, Life, and Love.

Lastly. Upon the Rising of any New Day of the Lord, or Ministration of his Power and Spirit, the Spirit of Anti-christ will creep as close to it as possible, and act his Part in the *Zie Abarim*, or the *Division* and *Difficulty* of the *Passages*, lurking between the Bounds of the Ministrations; tempting on one hand by a specious Form and Counterfeit of the New; and on the other, tempting Souls to take up

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\* See John xiv. 27.

their Rest in the Old, when God is calling to go on further : and so to make an *Idol* of the Former in Opposition to the Latter. So the *Jews* held up the *Law* against the *Gospel*. So at this Day, among the various Sects and Degrees of Reformation, each Party is tempted to take up its Rest in its respective Degree and Light, against all others. So many will be tempted to set up Christ Crucified against Christ Triumphant ; or to stick in, and set up the Preparatory *Baptist*-Work in the Severity of the Law against that of the King of Mount Sion appearing in Spirit, in the Grace and Love of the Gospel Triumphant.

These are the chief *Stratagems* and Temptations, by which the Enemy assaults the Children of the Kingdom, and often entangles them ; but greater and stronger is he that is for them, than he that is against them ; yea, the Heavenly *Wisdom* here comes forth with her Divine Art and Subtlety to discover and countermine him in his deepest Policies, arming her Children with Light, and fortifying them by Faith and Love, whereby, if they are at any Time caught hold of, they find the Way of *Escape*, and go on with greater Caution, and greater Strength, to the finishing of their Course, and obtaining the full Prize of their High Calling in Christ Jesus, now Triumphant : where neither *Rule* nor *Caution* of this Kind shall be needed ; but Christ in them take both the *Art* and *Government* wholly upon himself.





*The General ACT of GRACE  
and Indemnity, granted by  
the KING of KINGS, on  
his Accession to his Throne  
and Kingdom on Earth.*

**W**hereas the Generality of Mankind, my Subjects by Right of Creation, and my Purchase by Redemption, are found in a State of Alienation and Rebellion, in the Service, and under the Conduit of the God of this World; so call'd, against me their rightful Lord and Sovereign: and whereas many who are to be the Subjects of my now Rising Kingdom, are yet asleep in Sin, in the Morning of my glorious Advent; and even those who profess my Name and Worship, under their various Forms, are for the most Part prejudic'd against my true Worship, and my Return as at this Day in the Primitive Powers and Operations of my Holy spirit: And whereas I have sent forth Messengers and Preparers of my Way in divers Countries, witnessing to the previous Powers of my Kingdom, and warning Mankind of my near Approach: who have been counted idle Dreamers, and acted only by a Spirit of Delusion; and that particularly in this great City, which is call'd Sodom and Egypt, and likewise in the better Part, the

*The General Act of Grace and Indemnity, &c.* 181

the *Jerusalem* of Christendom; wherein also I have been crucified in Spirit: And whereas the Burning Day of *Elias* has proceeded before my Face, and I my self have sat down upon the Seat of Judgment, summoning all Churches and Parties to give an Account of their Professions, and of the Talent of my Spirit communicated to the Church at the first Foundation of it thro' my Apostles; and commencing my Royal Sovereignty with Acts of Justice and Judgment; and that first at my own House, among the immediate Waiters for my Kingdom, and Partakers of the Powers thereof; to remove the Mixtures, and drive out the Spirit of Anti-christ, even there appearing as an Angel of Light in more subtle and spiritual Delusions: And whereas the Angel that has the Key of the Bottomless Pit has been commission'd to open it, and summon the Executioners of my Justice to attend in their Place and Office on this great Solemnity; whence they are come forth in great Numbers to tempt and try and afflict Mankind in an unusual Manner.

Whereas also I am come forth in a Dispensation of the highest *Grace and Love*, in which my *Father*, reconcil'd to Mankind by my Mediation, concurs with mighty Power to prepare and give Me the Kingdoms of the Earth according to his Promise; together with the *Spirit* now proceeding also in *Dominion-Power*; whereby the *Heavens* are open'd, and the Holy Angels and Saints descend for the Relief of Mankind, under the Fiery Trial: Whence also I am prevail'd with to put a Stop to the Severity of my Judgment-Work, and give free Commission for the Procedure of the *Third Ministrations* in the full Extent of Grace and Love; and for the open *Proclamation* of my Kingdom, attended with the Blessed Powers thereof ready to be dispenc'd and experienc'd in the Souls of all who shall in Faith receive it; which Powers shall go on with a swift Progress, increasing and multiplying in the Church, and shall rise to such Degrees, and such wonderful Products, as have not before been known within the Regions of Time:

Therefore, out of the Infinite Goodness and Grace of the Holy *Trinity*, We have condescended to grant and publish to this, and to all Nations of the Earth, this Our Royal *ACT of Grace and Indulgence* on this our Accession to our *Temporal Kingdom*.

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Be it then Proclaim'd and Ratified by the Eternal Word of God, and I JESUS the *Yea* and the *Amen* Testify it unto you, That to all Persons, of what State, Condition, and Denomination soever, who shall Return to their *Alle-giances*, and submit to this our now Rising Goyernment, all past *Sins* and Transgressions, of what Kind and Nature soever, of Omission, or Commission, however heinous, however aggravated, how long soever continued in, shall be *Forgiven*, shall be *Forgotten*, shall be Cancell'd, and Rac'd for ever by the Angel Keeper out of the Great Book of *Audit*, where they stand Register'd against the General Day of Account, or Final Judgment.

And particularly, all the Oppositions to, and Quenchings of my Holy Spirit in this dark and degenerate State of the Christian Church, and my own frequent and fresh Crucifixions therein, upon Submission thro' this greater Light appearing, shall be, and are hereby declar'd *Null and Void* to all Eternity, as if never brought forth into Act and Time.

Yea, even the most harden'd Sinners, that have *outstod*, or lost their Day of Grace, under the preceding Gospel-Ministration, so that the Spirit of it would no longer strive with them; behold there is another more Glorious *Day-Spring* from on High, that will afford them further Grace and Help. Those also who are under a State of actual *Despair*, either thro' the design'd Withdrawing of my Spirit, or their own Fears and Doubts, urg'd on by the Suggestions of the Enemy, may now take Heart afresh, and be hereby assur'd of full Pardon and Acceptance into the Grace and Favour of God.

And whereas in my Providence I have been trying and judging the Adventurers and *Traffickers* in the Spirit of this World, and cut short the Substance of so many, and reduc'd such Numbers to Poverty and Want; this has been to let 'em see in what they have trusted, and bring 'em to a nearer Dependence upon me by Faith, either as blessing their lawful Endeavours, or otherwise providing for 'em upon the Cessation of their over-eagre Pursuit of External Things, to the Neglect of those that are of Eternal Weight: In which Providential Care of those that trust in me, I shall now more signally appear; forasmuch as the Day and Season, as of the Sufferings of my Church in general, so particularly of its Temporal Poverty, is now declining; and my *Wisdom* coming forth to bless her *Fa-*  
*yourites*

yourites with *Length of Days in her Right Hand, and in her Left, Riches and Honours*. Wherefore all you who are distrel'sd in this Kind, take it as my Appointment and Preparation, come out of the *Babylonish Spirit*, and believe in me as coming now to give the Earth also to my Chosen for their Inheritance; and I will give you a Lot and Portion therein to your Surprize; and will yet raise you to Honour, as you have been abject and despis'd. For behold I here open my *Goshen* of Peace and Plenty in the midst of my Judgments upon *Egypt* round about.

And whereas from the Opening of the Abyss, and the Judgment-Work of these Latter Times, many Persons are seiz'd with unaccountable Sadnesses, Weights and Sufferings in Spirit, with violent Temptations and actual Inroads of the Powers of Darkness, and the Bodies of great Numbers afflicted with unusual Disorders and violent Distempers; I come to open the *Healing Pool* for the one, and the Fountain of *Consolation* for the other, and the Powerful Word of *Dispossession* of the Powers of Darkness, or of Judgment from both. Yea, I come again to establish Peace and Joy upon the Earth; and give forth universal Relief to all Distresses.

Come then unto Me all that labour, and are heavy laden, and I will refresh you. Come *Publicans*, come *Sinners*, come *Magdalens* to my Embrace, and I will receive you, and magnify my free Grace in you. You will come as undone in your selves, and lying at the Foot of Grace in naked Faith, while many others, presuming in their Works and Way, will dispute every Ray of my new-springing Light, and every Step of my Rising Kingdom with me. Your accidental Qualifications of Freedom and Openness of Spirit, and general Proneness to Love, in an unlawful Way, shall when rectified prove a Mean of Admission of the Doctrine and Blessing of my Kingdom; while the morose and narrow Spirit of others, and their mutual Envyings and Hatred of each other, prove as Bars and Palisades against it. Be not then discourag'd at the Greatness or Number of your Sins; the Ocean of my Mercy can cover a Multitude, as the Sand of the Seashore, as easily as that of a little River. And the Qualification is the same in one as in another, only Submission to me, and Faith in my Act and Operation in you, and in Effect no more than Acceptance of what is offer'd; for

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these are my Gifts also. Come then, I say, and take freely without Money and without Price.

And, in a particular Manner, Come you my Chosen People of this Kingdom, whom I have singled out before others, and put forward by my Providential Conduct, and the Preparations of my Kingdom among you: which prevent my coming to you to smite with a Curse in the Severity of my Judgment-Work. Your Desolating Vials have already pass'd upon you, in the preceding Century; and I have now given you Outward Peace; and, in Acceptance of your late Humiliation and Prayers, have set Bounds to the Pestilential Blasts which have raged in your Neighbour-Nation, and appointed my Angels to stand upon the British Shore, and ward them off from my Favourite and Peculiar People. What yet remains of the Work of Judgment among you, is chiefly in Spirit, and such external Distresses on private Persons or Families, as sub minister thereto, in order to purify and prepare them for the Great Blessings which are breaking forth: And this too upon expiring: which it will do more and more, as the Faith of this my Day and *Act of Grace* shall be taken in. Where not, the Remnant of Woe must fall.

In this Course of my Judgment in Spirit I have suffer'd a strange Work to come forth among you, and the Sons of Thunder in the Spirit of Mount Sinai, and ev'n in the Fire of my Anger kindled in the Sphere of strict Justice, to insult, illude, and terrify you a little, and to denounce those Judgments and Desolations which in strict Justice were due to you. In this Dispensation was found a Mixture of Good and Evil, here great and concerning Truths, there great and strong Delusions: *Wisdom's Enigma* to the Christian World. The Ends of it were these; partly to prepare my Way, by Justice and Judgment subduing the adverse Powers; and to disburden my own Mind of the Thoughts of Resentment and Indignation conceived against the ingrateful World, in the Sphere of my Justice: Partly as the Mock of the Divine Wisdom, on Account of your Denial and Rejection of the extraordinary Motions of my Spirit, and genuine Powers of my Kingdom experienced and testified to you at this Day: Partly to try the Strength of the Christians of this Age, and even the Waiters for the Kingdom, whether they would hold fast the Gospel Dispensation and the Kingdom-Powers, which they had received the first Fruits of, and not be impos'd

on by the Spirit of the Law, and a counterfeit Appearance of them ; but wrestle through the Judgment and seeming Denial into the Blessing and Grace of the Kingdom : Partly also to be as a *Foil* to the rising Dispensation of Grace and Love, and a Sally of the Spirit of strict Justice and Judgment through which *That* might break its Way with greater Force, and appear in greater Glory.

With these the Angels of Judgment concurred, and were permitted to try their Strength ; but were out-wrestled and driven back by the Angels of Grace and Love, and the springing Powers of the Kingdom ; and thus the Justice out-wrestled and prevailed against in the Morning of the Kingdom, gives forth its Blessing and Concurrence in the Procedure of it, and contributes its great Strength, and puts its Sword of Power or *Rod of Iron* into Hand of the *Manchild*, and of the Conquerors in Faith and Love, ceases from its strange Work, is resumed again into, and coalesces with the Spirit of Grace and Love.

And thus the Instruments in this Work appearing in this Nation, were soon ordered by the same Spirit of Justice and Judgment, by which they were actuated, to be silent and forbear their Publick Assemblies ; and appointed through the Baffle of their Predictions, and the Publick Contempt thereby thrown upon them, to suffer and sink down the Anger and Resentments of the Divine Justice chiefly in themselves. And such of them as remain, or have been since taken hold of by the same Spirit in a more Private Way, have been and shall be more and more softened and advanced into the true Spirit of the Gospel, and purged from the Mixture of the delusive Spirit, commissioned to concur in that Work, and proceed in joint Testimony to, and Promotion of, the Dispensation and Kingdom of Grace and Love Predominant and Triumphant. So that upon the whole, this has been a Dispensation of *Judgment* and *Rebuke* in part, and has kindled the Purgung Fire in the Souls of many ; yet has it proved in the main, and especially to the Children of Grace, but as a Sport of Justice, and as a Vizard-Mask, which when seen through, or taken off, appears to have a Design of Grace and Love at the Bottom.

Notwithstanding the late Efforts from the Sphere of Justice and Judgment, and even thro' it, as prevailing over it, I have now, in the appointed Time, given full Commission to the *Angel-Herald* to proclaim the EVERLASTING

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ING GOSPEL to all People, Nations, Tongues, and Languages ; revealing the unchangeable Nature of God as pure and perfect *Love* ; and manifesting His secret Purpose and *Decree*, reserved as the peculiar Glory of the Latter-Day, and Dispensation of Grace in its full and utmost Latitude ; to wit, of Restoring at last the whole lapsed Creation : The glad Tidings whereof are now sounded by the *Angel* flying in the midst of Heaven, not only to the Ends of the Earth, but even into the *Deep*, to be heard by those of his own Order there ; as also by All Souls in their various Regions of Confinement and Suffering. For *I am LOVE*, and cannot bear to see any of my Creatures miserable to all Eternity. What they suffer in this Course of strict Justice, under which they are fal'n, is but so much as *That* shall require in way of Punishment for their Sins, and Purgation and Preparation for Grace. For the Justice of God, as before shewn in the Nature and Tendency of the *Mosaic Law*, works still to the End of Grace : Yet it self makes nothing perfect ; leaving *That* to a Dispensation of better Hope, the Way whereof it prepares. Such Souls therefore as have neglected the Opportunity of Grace in the Time of Life, must go the long and tedious Round in the painful and *Wilderness Way*, and pay the utmost Farthing required in the Course of strict Justice and Judgment ; which yet does not require an *Infinite* from a poor *Finite* ; but proportions their Degrees and Times of Suffering and Purgation according to wise and just Measures, suited to this severer Way and Process.

I come then, and still succeed my *Forerunner* in the Spirit of the Law, and of strict Justice, to fulfil and perfect what *that* has begun and prepared my Way for : And have appointed, that to this Sound of the Everlasting Gospel, the Sphere of *Justice* it self, in which I am supreme Lord and Judge, shall now at last, tho' so long averse, give its *Affent* and Echo.

I come, according to my Promise, and the Expectation of my Faithful Ones, as your *King*, to subdue all your Enemies, and Rule in you immediately my self ; as your *Priest* and *Prophet*, to instruct and lead you into all Truth, to offer the Sacrifice, and perform the holy Service in you, by the triumphant *Act* and Operation of my Holy Spirit. Yea, I come as your *Bridegroom*, and will not Deceive you ; but even Transcend the utmost of your

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Expectations. Behold I will now speak plainly, and according to your Heart, concerning the sacred Nuptial which I come now to consummate with my Spouse on Earth. I am then both the *Rose of Sharon*, and the *Lilly of the Valley*, the heavenly Bridegroom and Bride in one. I possessed while on Earth the Bride in my self, (according to the \* Testimony of John Baptist to me as the Bridegroom;) even the Eternal Virgin of God's *Wisdom*; in which I come now in a heavenly Manner to meet the Males, and the Females as Male; and combine all together in such a Unity of Triumphant Joy, as all the Marriages on Earth if joined together, would be but a feint Shadow of.

And hence Favours will be indulged to the Females of this Day, both Virgins and others, of a like Nature with that to the *Virgin Mary*; but in a more Internal and Spiritual Way: Whereby the *Holy Ghost shall come upon them*; and the Power of the highest shall overshadow them; and that that *Holy Thing* which shall be born in them, not in Flesh but in Spirit, shall be called the *Son of God*; not in his Humiliation, but in his risen and triumphant State. And This, through the Condescensions of the Virgin-Wisdom of God to the Males, in the Exuberance of the Gospel-triumphant Grace here display'd, shall be the Blessing, and may be the just and laudable Aspiration of every pure and *Virginiz'd Soul*. For as Male and Female in Me are One; so it must be in every Soul thus made *One with Me*.

The Doctrine of the Divine *Sophia* or *Wisdom*, as originally the Bridal or *Virgin* Nature in God, is a Mystery disclos'd to few; as reserved to the latter Times. But as such Power in the Deity is inferr'd from the Terms of *Father* and *Son*, so is it also from the Consideration of Humane Nature, as made in the Image of God, Male and Female. For if so, the Female Nature also, as the Image in Part, must have its Prototype or Original in God after which it was form'd. This *Solomon* knew from the high Gift and Favour of Wisdom, which he preferr'd in his Request to God; and accordingly represents Her as the Mother and Spouse of Holy Souls. But the more clear and general Manifestation hereof has been with-held, on account of the Degradation and Shame attending the Act of Love in fal'n Nature; whereas the Divine is like the Act of the Sun, in the Generation of Light, and is the Light; the Joy, and

\* John iii. 29.

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the Glory of Heaven. Also on account of Mankind's being so unfit to participate the heavenly Joy in the Communion of the Divine Love. But now that the Church, from the Preparations of my Kingdom, is putting on her Bridal Apparrel, and the Bridegroom appearing, it is necessary that this Secret should be more clearly manifested.

And the Angel of Judgment stands ready to stop the Mouths of the Profane, who would reflect the impure Ideas of their own, upon the Divine Love in its Celebration within the Regions of Time.

Thus I call, and thus I come, Who then will be the Foremost to meet me? Who will be the blessed Adventurers, as the Heroes or Heroines of my Kingdom, breaking through all Obstacles, Discouragements, and Temptations from the Spirit of this World; and by their early coming in enjoy my First Favours? This I should expect from the Pastors and Teachers of my People; and many of them I have called and prepared to concur in my present Work; but those of this Order have generally the greatest Temptations and Difficulties to break thro' of any. Whoever therefore of Them shall impartially consider, and throw off the Fetters and Prejudices of Education, Tradition, Interest, and Esteem of Men in the Parties wherein they stand, in which I am ready to assist them; and shall endeavour to prepare their Flocks to meet me as now coming; for such little Shame or Loss they may thereby at first suffer, they shall not only save, but advance both their Credit and Interest in this World; when others Lose them Both: And being found truly wise, and turning many to Righteousness, shall obtain a larger Crown, and shine out before others, *as the Brightness of the Firmament, and as the Stars for ever and ever.*

Bethold then, at last I have put off the Disguise of my Strange Appearance; and changed my Rod and Sword for the Sceptre of Grace; I have set open the Gates of the New Jerusalem, and rent the inmost Veil of the Temple there; I have proclaimed the Marriage Feast, and sent the Wedding Garment out of the Wardrobe of Wisdom; and broken up the sealed Fountain, the River that proceedeth from the Throne of God; on the Banks and in the Midst of which grows the Tree of Life. Come, Eat, O Friends, and Drink; yea, drink abundantly, O beloved.

*Given from the High Court of the Divine Justice, in the End of Church-Time, and Day-break of Eternity into Time.*



## A CONFIRMATION of the Doctrine of the Universal Re- demption.

**H**E Declaration of the Everlasting Gospel, in the preceding Act of Grace, importing a Universal Restoration ; and this being contrary to the Opinion of the Generality of Christians, and likely to prove an Offence and Stumbling-Block to many ; it is thought fit to subjoin here a Confirmation of it, in the argumentative Way ; and to give Answers to the principal Objections against it. Let it then be considered : First,

All Essence is of God, and is *rooted* in him. Whilst Lucifer and his Angels stood, they were as Rays proceeding from their Sun ; and the highest or inmost Part, or Head of these Rays, stood inserted into God. So their upper their true Existence was in God, and remained there as the *Original Ideas* in the Divine Mind after which they were form'd, and from which they streamed forth into their *created State*. And further, before their Fall they stood in *Communion* with God, and in that *Love-Union* had a Reciprocation or mutual *Exchange* of Powers and Influences with Him ; whereby there was a Birth as it were of their Essence taken into him, and conjoined with their Archetypal Idea, or Original Essence in Him. Now this was *held* in God, and could not fall with that Part which existed in Eternal Nature, or their Heavenly created State. Wherefore as this glorious Sun shines forth in Manifestation of the full Glory of his Grace and Love, these *Original Ideas* or Essences impregnated with that *Love*, will natu-

naturally, not to say necessarily, resume and Re-head again all these broken Rays ; being their relative Parts and inferior Selves in the Sphere of Manifestation and Creation.

*Secondly,* Not only this World, but also all the Hierarchies of Angels, were under the Dominion of the Son of God, a Part of his Kingdom, the Vehicles and Conduits of his out flowing Powers and Glory. Now shall a King so powerful, shall the Omnipotent Sovereign of the Universe lose any Part of his Dominions, and suffer rebellious Subjects to continue so for ever, and that in an eternal Eclipse of his once manifested Glories ? And shall not the Infinite conquering Power, that Power which is most excellent and transcendent in its Nature, as it is the Nature of God, shall not, I say, the All-conquering Power of the Divine Love Reduce these also to their due Allegiance, and Obedience to its Universal Law and Command, and shine out in 'em and through 'em again as before ; yea, in a far more glorious manner, with the additional Display of the Wonders of his Wisdom and Goodness, and of the Divine and new Angelical Harmony wrought out through this Discord ? And shall not the Son of God, going forth to assert his Right and Sovereignty, after he has subdued one World of rebellious Subjects, go on with his Work, ev'n to the Re-establishment of his actual Dominion and Universal Kingdom, according to the Original Nature of it, which is in Grace, Peace and Love, in and over all ?

*Thirdly,* God must be *All in All* at last. Now the All of God is *Love*, the Union, the Result of all his Attributes. Where then he is not manifested in his Love he is but in *Part*, and consequently if the Regions of Darkness should continue for ever, in which he is manifested only in his Wrath and severe Justice, which is represented as his strange Act, and as without himself, there would be for ever where God is, moves, and Acts, only in *Part*. Wherefore that he may be truly *All in All*, it necessarily follows that he must *there also* exist, be manifested, and Act according to his Nature, in his *Light* and *Love* also.

Here it may be replied, that God's being All in All, as mention'd *1 Cor. xv. 28.* relates only to the *Elect*, or the Righteous, who at the End of this World, and of Christ's Mediatorial Kingdom, are given up into the Kingdom of the Father.

*4.* First, The Declaration here of St. Paul, tho' true in a restrained Sense, is yet express'd in such general Terms as  
do

do not exclude, at least, if not imply a more general, viz  
*Then cometh the End when he shall have delivered up the Kingdom to God, even the Father : When he shall have put down all Rule, and all Authority and Power. For he must reign till he hath put all Enemies under his Feet. And when all things shall be subdued to him, then shall the Son also himself be subject, &c.*

But secondly, That God must be All in All in this full Sense is not in this Argument directly founded on that Passage of St. Paul, but partly indeed collected from the Uniformity of God's working with relation to his Creatures ; so that from the End of God in one Course of Restoration, viz. his being All in All of them, is inferred the same End in relation to others. And for Proof of such further Course or Courses, in order to God's being thus All in All, this Assertion is to be considered with relation to, and in Conjunction with the Force of the before-mentioned Arguments, from the Nature of God as *Love*; from the Nature of the Divine *Justice*, as an Attribute working to the End of Love ; from God's being the Original and Father of all ; from his infinite *Sovereignty* and Right to Rule as God, according to the Nature of his Kingdom, in all his Creations ; together with his infinite *Wisdom*, *Power*, and *Goodness*, to subdue the opposite, and restore the lapsed : Whence it is plainly and necessarily inferr'd, that he must be All in All at last, i. e. in all Souls and Spirits which are his Off-spring ; and in his whole Nature, i. e. in his *Love*, and not in his Anger and strict *Justice* only.

Thus with his Rod of Iron, and Scepter of Grace, will the Son of God go on conquering and to conquer, still leading Captivity Captive, and giving the Gifts of Grace and Salvation even to the *Rebellious*, that the Lord God may dwell among them, and rule in and over them, in his Kingdom of Grace, Peace, and Love. For the Lamb of God, slain from of before the Foundation of the World by the Extinction of his Divine Life, of Light and Love, in his lapsed and revolted Creations, both Angelical and Humane, and still remaining thus slain, in as many, and as long as any shall be found remaining in such a State, must go on subduing, redeeming and restoring, till he come to live, to shine forth and reign in his *Light* and *Love* also, and deliver up all his lost Kingdoms thus restored, and his own Kingdom in them, into the Kingdom of his Father.

This,

This, with what has been before advanc'd in the Introduction, may be sufficient to show the Ground of this Declaration, from the Reason and Nature of the Thing; it follows to answer the principal Objections rais'd against it, both with Relation to the Whole of Mankind, and the Fallen Angels.

The First is, That such Latitude of the Grace of God would make many Men presume upon it, and neglect their Opportunities of Grace in this Life, as long as there is still Hopes for them in an After-State.

1. If it be a Reason why God should not manifest his Grace to such or such a Degree, because some will abuse that Grace, it will follow also, that he should not have publish'd the Grace of the Gospel, which many have, and do daily abuse, and even turn it into Wantonness. So that the Objection will lie as much against the Former Publication of Gospel-Grace as the Latter. But is the Will of God to be determin'd or restrain'd by the Perverseness of his Creatures? This would be Presumption indeed to suppose. Beside, the Difference between strict Eternity and many Ages, for which Persons may yet continue in a Suffering-State, is not likely to cause so great a Difference in the Determinations and Resolutions of Mankind, and cause so many more to presume, than otherwise would: and such as, for fear of an Eternity of Torment, would amend their Lives, would probably do the same if they were thro'ly perswaded that without it they must go thro' a thousand Years in such a State. But the most genuine and powerful Spring and Motive to Repentance, is the Love of God, the Sense of our Obligations to him, and the Hopes of enjoying him in Heaven: which Motives are here much more strengthen'd and enforc'd. And hence neither is it to be suppos'd there will be so many more Presumers against this, than against the former Grace of the Gospel. For as here is a more full and ample Discovery of the Grace and Love of God, so it will have a greater Degree of the Force and constraining Power of Love upon the Hearts of Men; and Thousands will be melted down in the Sense and Surprize of it, who had, or might still have stood obstinate against the first Offers of Grace, and against all the Denunciations of Eternal Wrath and Damnation. For, as it is elsewhere said of Judgment, so Love here, in the full Strength of its All-conquering Power, is sent forth unto Victory.

2. Some conclude the State of the Damned to be Eternal, from what Solomon says, *Ecclesiastes xi. 3. As the Tree falls, so it lies.*

A. These must first prove that Solomon in these Words speaks of the State of Departed Souls: the contrary to which rather appears from the Context, and the Design of the Preacher. He is recommending Charity, or *Alms-giving*, which he illustrates by three *Similes* running Parallel to each other, and expressing the Terms *a quo* and *ad quem*, or the Giver and the Receiver; and the Uncertainty of the Giver, whether the Object of his Charity be deserving of it or not; and yet its being accepted of God, and engaging for a Return of Blessing: The first is of Bread cast upon the Waters, or among the Multitude or People in general: The second of the Clouds full of Rain, and emptying themselves upon the Earth: The third of a Tree, as laden with good Fruit, and falling for Relief of the Needy, whether to the North, or to the South, whether to Objects really deserving the Charity, or not. Now each of these Similes have the same Terms, and Reward; in each of them is represented the good Intent of the Giver, the Duty perform'd, the Charity reaching its Term or Object, and the Return of Blessing to be expected. And here to break the natural and easy Parallelism, and make the *North* and the *South* to signify the different States after this Life, because an Argument from thence might be drawn for doing Good while we have Opportunity, appears forc'd and abrupt, and contrary to the present Design of the wise Preacher. Accordingly this Sense of the Words, adher'd to by some, is by other Interpreters rejected. It is further to be noted, in Confirmation of what is here said, of the Tree falling, being a third Simile us'd in the same Manner, and to the same Intent as the former, that it is introduc'd in the same Form, and connected by the same Particle; *If the Clouds be full and empty themselves, &c. and, If the Tree fall, &c.*

However, let it be granted that, according to the other Interpretation, as the Tree falls, so it lies; or into what State the Soul enters after Death, there it continues: It will not hence follow, that it must continue for ever in a strict Sense; or that the Preacher here undertakes to determine the Point, how long It is to continue, it being enough for the Argument thence to be drawn, that the

Soul has no longer Opportunity of exercising this Grace; and is gone into the State of receiving the Award to its Merits or Demerits, without Regard to the Degree or Duration of Punishment in the latter. But as a Tree falling has no Power to raise it self; yet if an Artist, a Carpenter shall raise it, it may be prepar'd, fitted, and adapted into a Building, or serve to other good Uses; so a Soul fallen into a State of Suffering, awarded by the Justice of God, tho' it has no Power to raise itself, yet as the Mercy of God and the Power of Grace shall be extended to it, it may be rais'd, prepar'd, and adapted into the Temple-Building of God, and become a Member of the Church or Body of Christ.

Nor, lastly, is it to be suppos'd that *Solomon*, with all his Wisdom, should have the Knowledge of the secret Decree of God concerning the utmost Latitude of Grace, he being but under the Law; and such a Manifestation rather belonging to the Dispensation of the Gospel in full, as the *Due Time* for its *Testification*.

3. Others say, in relation to *Lucifer*, and the fallen *Angels*, that they are in a State of Fix'd Enmity and Hatred of God; and in such Pride and Obstinacy of *Will* as will never submit.

A. But this proud Will may bend and sink under the Sufferings they shall undergo when driven out of this World, which has been a Slake to their Torments; and when the Evil they have wrought out on Earth shall return back upon them with the Wrath of God burning in it. And when thus humbled by God's Work of Judgment, and feeling now the Force and Power of their Conqueror, and when the Grace and Love of God shall be offer'd to them also, as before to Men; and in that Free-Grace, the Aid of his Spirit to work in 'em to will and to do, according to his good Pleasure, (without which, neither could Mankind have been restor'd,) there remains no further Difficulty in the Case, but they may and must submit: For it must be all resolv'd into the Will of God, to whom all Things are Possible.

Others argue, from the Ground of the Teutonic Philosophy, that Hell, being founded on the Fiery Principle in the Anger of God, must be Eternal, because the Principle of Fire is it self Eternal, as it is the Eternal Root of the Love-Flame: So that the Light being separated from it, it must necessarily ever abide a dark and anguishing Fire,

A. First, it is here granted by the Opponents, that the Original State of this Fiery Property was in Union with the Light, and so moving all in the Harmony and Joy of Love. It will be own'd also, that the Principle of Fire, which was in God the Root of the Love-Flame, where separated on the Occasion of Sin, burnt only, comparatively speaking, within a little Compass, i. e. within the narrow Pale of a *Creatural* State; which to the Infinite Love-Fire could bear no Proportion. Again, is not this out-flown Anger-Fire, declar'd to be God's Strange Act, contrary to the Natural and Eternal Act in Himself, as Love; and accommodated only to a particular Occasion and Accident? Why may it not then accomplish its Work, and, the Occasion remov'd, be attracted and resum'd into its proper Element again, and be again harmoniz'd by the meek Light into its Natural and Primeval Act? Nor is there any Difficulty in conceiving how the less or the weaker should at last yield to the greater and the stronger; or a particular Emanation of divided and wrathful Fire should be overbalanc'd and absorpt again by and into the Infinite and Universal Principle of Fire harmoniz'd into the Love, out of which it proceeded. Again, consider that it went forth from and by the Will of the Whole, by Will of God, who is *Love*, and that in the Display of a *single* Attribute, viz. of the Divine *Justice*; which being an Attribute of *Love*, and with the rest Working to the End of Love, cannot but *partake* of it in some Degree itself, and according to the Nature of Divine Justice, as has been before shewn, tend only to the Correction and Amendment of what has been brought forth, contrary to the Will and Law of Love, so to restore and maintain the Order of the Love-Kingdom; which is its Genuine and proper Work. Lastly, with Relation to the Souls of Men condemned to this Region of tormenting Fire, why may not the Anger of God be extinguish'd there also, as well as in the *Souls* of many Thousands in this Life, wherein it has been actually kindled in very high Degree, but on Repentance wholly extinguish'd by the Blood of Christ; and by the Return of the Heavenly Light, chang'd into the holy Flame of Divine Love? When Grace and Love therefore shall be declar'd, and go forth in its Power into this dark Region and Principle of wrathful Fire, there appears no more Difficulty of its prevailing and penetrating it with its Light and Love, than was before in the mixt Region

gion of Light and Darkness, Good and Evil ; to wit, of this present World ; into which the same Principle of wrathful Fire has insinuated itself ; yet in which Grace has so abounded ; and which in the Consummation of all Things is to become a *Paradise* of Joy and Glory.

It is further objected, that the Eternity of God, the Eternal Happiness of the Blessed, and the Eternal Misery of the Damned, are in the Original express'd by the same Word : whence it will follow, that if this last be not hereby determin'd to a strict Eternity, neither will the former.

To this it is answer'd, first, briefly, that the Word by which these are express'd being indeterminate, and apt in itself to signify in a more strict or lax Sense, is to be determin'd according to the *Nature* and Capacity of the *Subject* to which it is applied. But as this is the most material Objection that is brought in this Case, I shall deduce and apply the Answer at large, with some Improvement. The Words *Aion*, and *Olam*, as in the *Greek* and *Hebrew* Original, signify *Age*, or Duration of any Being or State indeterminately, whatever it is, or whatever Duration it is capable of, whether greater or less ; and are applied in Scripture sometimes to a Subject that is able to exhaust and necessarily requires the full and unlimited Signification of it : and sometimes to Subjects, which, according to their limited Nature, are uncapable of the strict or unlimited Sense of the Word, and so take of it to express their Duration so much as suits their Nature and Capacity ; some more and some less. Thus the Word *Ever* is us'd to denote the Duration of the Being of *God* : And the same Word is us'd to denote the Continuance of an *Ordinance*, [Circumcision an Ordinance for Ever :] also of a *Heap of Stones*, [a Memorial for Ever :] where we are necessarily put upon this Distinction of the Nature of the Subject to determine the Sense in which the Word is to be taken. Now 'tis no Argument, there is no Reason, why, because one Subject cannot bear the Sense of the Word in its utmost Latitude, another that can, and necessarily requires it should not have it so applied : or because one can bear but a small Part, another that can bear a far greater should not have it allow'd ; and consequently that the State of the Blessed should not have it as far as it can bear or requires : which is acknowledg'd to be the next to the full Latitude, *viz.* of Eternal Duration, without Beginning or End ; in which it is

is applied to God alone: theirs being only an Eternity *a parte Post*, or without End. The main Thing then here to be shown is, That the State of the Blessed is a Subje&t necessarily requiring so strict a Sense; and that the State of the Damned does not, and is uncapable of it. First of the latter. Eternity, in a strict Sense, belongs originally and primarily only to God; and can be applied to a Creature, or Creatural State, only in a Secondary Sense, as it is deriv'd from Him. And this must be in the Creature. First, either by Union with God, and possessing him in Degree in themselves, whereby they have the Principle of Eternity in them: or, secondly, more generally speaking, by his Support, Sustentation, and Concurrence with them in Motion and Act. As to the former, the Damned are in a State of Enmity and Alienation from God. And as they are found in Defect and Sin, upon which their present State depends, neither herein are they supported or sustained by God, nor is there here any Concurrence of his, but an Opposition to it. 'Tis true, they yet partake of Being Strength, Power of Motion, and Action, from his general Concurrence, which on his Part is given and design'd for good Ends: but which they, in their Part, in the Liberty of the Creatural Will, determine to bad. But this is a further Argument for their Restoration at last: For can any think God will eternally thus concur with those who would eternally pervert and frustrate the Ends of his Concurrence, and oppose him with his own Powers? Is it not most reasonable to think, if he had not a Design of Grace, he would cease from such fruitless Act, and by substracting his Part, reduce them to nothing? God then not supporting nor concurring in that which is the Ground of their present State, viz. the Defective Part, it follows that this State has not its Duration founded on God; and so no way participating of the principle of Eternity must have an End.

Some will say, Yes, they partake of this Principle in the Justice and Wrath of God, which is eternal, and will eternally sustain them to undergo the Punishment of Sin committed. This has been already answer'd in the Introductory Part, and the Divine Justice shown, as an Attribute of Love, which is the Nature of God, to act necessarily to the Ends of it. But further, as Sin was an Accident, a Birth of Time, or within the Sphere of Created Nature, and Privative of the full Act and Rectitude of Nature; so,

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without Defect, yet accommodating hereto, the Wrath of God was an *Occasional Emanation*, a Strange Act, and *Private* also of the full Act of God, according to his Nature: Neither of which have a Ground in 'em, or can be thought by the Will of God to have an Eternal Duration. For tho' God in Grace may long suffer Contradiction to his Will, and that which he abominates, and hates to endure before him; in order to work out Wonders of his Wisdom, Power, and Goodness; yet otherwise to suffer it to abide for ever an Offence to him, within his own Dominions, who is Lord of all; yea even in a Sense within Himself, as in whom all Things live and move, and have their Being; this the Understanding of *Man* looking closely into, would even startle at. On the other Hand, shall God for ever suffer his strange Act to move, and in it so great an Emanation of that Principle of Holy Fire, which before concurr'd in the Harmony of his Divine Love, remain disjoin'd for ever? Shall not rather the Divine Justice reduce all to Order, make up the Breach, and introduce the good Pleasure of God again in the Subjects of his Displeasure, and so itself return to its Original Act, by filling up the Privation of the Holy Light; and concur in the Love-Flame, or Fulness of the Divine Nature again?

But the Case of the Former, or State of the Blessed, in this Consideration also, is vastly different; they not only have the sustaining active and motive Powers of God, and concur with the Divine Will for their obtaining their full Course and End, which engages the Continuance of the Divine Support; but by Regeneration have the Kingdom of God, and even *Christ formed in 'em* by the Power of the Holy Spirit; whereby they possess in themselves the *Principle of Eternity*. And consequently their State is such as necessarily requires to have the Word *Ever*, or *Everlasting*, determinative of their Duration, applied to it in a strict Sense, viz. as eternal *a parte post* or *without End*: Notwithstanding that the contrary State through its *Defect* and *Limitation* in the Nature of the Subject, requires and can admit of only a limited Sense.

From hence it will be easy to account for several Expressions in Scripture, which, as we have 'em translated, represent the State of the Damned strictly Eternal, which the Original Words do not, as those of *everlasting Punishment, everlasting Fire, and the Smoke of their Torment ascendeth for ever and ever*. As for those other Expressions, where the

*Worm*

*Worm dieth not, and the Fire is not quenched,* as they refer to the same Thing, they are to be taken in the same Sense with the former, and import no more than the Continuance of the burning of that Fire, and the gnawing of that Worm without Intermission, during the Time of *that State*. And in such Sense these Terms have been in common Use with Mankind in all Ages, as the Vestal Fire among the Romans, the Fire in the Temples of the Persian Magians, and the holy Fire of the Altar among the Jews, were said to be *unextinguished, perpetual, and never to go out*; not in a strict Sense of perpetual or eternal Duration, but suited to the Nature of the Subject, or the Time and State of such an Economy, Custom, and Manner of religious Service.

A Passage or two more may be here taken Notice of, which, according to the common Interpretation made of 'em, appear to be against the Hypothesis here maintained.

As first, *Mark xiv. 21.* (speaking of Judas) *Good had it been for that Man, if he had never been born.* Which Saying, 'tis argued, will not be true on this Supposition; for 'tis better to have a Being, how miserable soever in Time, if there be a State of Happiness to all Eternity to be obtained afterwards.

A. This Argument has no Force, but on a Supposition very wide of the Expression in the Text; viz. of Judas never having any Being at all; as if a State of absolute Non-Entity were here implied. Whereas there are other Senses more close, natural, and agreeable to the Words of the Text. First, according to the Opinion of the Jews, shown in that Question to our Lord, *Who hath sinned, this Man, or his Parents, that he should be born blind?* Which imports a *Pre-existence* of Soul: which Opinion our Saviour's Answer in their own Words, *Neither hath this Man sinned, nor his Parents, but, &c.* seems to allow of; at least he does not here any Way contradict or refute it. In this Sense then it might be true, Good had it been for this Man if he had never been born into Time, but left to run the Course of fallen Spirits, not embodied, and not having the Offer of Gospel Grace; but abiding under the Process of the Law, or strict Justice of God, as before explain'd. This may well be answered to an Objection founded on so wide an Interpretation. But neither is this needed. For,

a. There is a nearer Sense of the Words, and which, when compar'd with parallel Places, will appear the most genuine. And this going on Supposition of his having been generated of Humane Parents, and so quickned in the Womb, and having a Rational Soul infus'd, so as really to have had an Existence in Humane Nature; but prevented being born into Life and Act on the State of the World, by Miscarriage or *Abortion*; and so left to the After-State, or Course of such, who partaking of Humane Nature, yet never saw the Light, or came to the Knowledge of Good and Evil, and thereby to the Commission of actual Sin: which Sense the following Places may serve to illustrate and determine; Job iii. 16. *Or as an hid-den untimely Birth I had not been; as Infants which never saw Light.* Also Eccles. vi. 3, 4, 5. *If a Man beget a hundred Children, and live many Years, &c. and his Soul be not filled with Good, &c. I say, an untimely Birth is better than he. For He [the Abortive] cometh in [to the World] with Vanity [to no Purpose,] and his Name shall be covered with Darkness. Moreover, he hath not seen the Sun, nor known any thing. This hath more Rest than the other.*

Thus, in both of these latter and nearer Senses of the Word, it remains true, and consistent with the present Hypothesis, *Good had it been for that Man if he had never been born;* rather than, by appearing on the Stage of the World, and falling from Gospel Grace, the living Powers of which he had tasted, and even Betraying the Lord of Life and Fountain of Grace, to become such an Offence to God and Man, and incur such heavy Judgment and Condemnation, both Here and Hereafter.

Another Passage, is that Matt. xiii. 32. *But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.*

A. i. Let it be observ'd how St. Mark qualifies and interprets it, C. iii. 29. *But he that shall blaspheme against the Holy Ghost, hath never Forgiveness; but is in Danger of Eternal Damnation.*

2. The Word in the Original, which is here interpreted *World [to come]* is *Aion, or Age.* And some Interpreters understand by the *World to come,* First and immediately the *Age of the MESSIAH* in his Temporal Kingdom: which Sense is found also among the *Jewish Rabbins.* So that the Words might easily bear this Interpretation, viz. *Neither in this Age, or Dispensation of the Gospel-Suffering,*

fearing, nor in that of the Gospel-Triumphant ; from their Part in which they are by this heinous Sin excluded.

But, Thirdly, As there is evidently in Scripture another Sense of the *World to come*, viz. the State after the Final Judgment ; it shall be shown that this Expression of *Not, and Never* being forgiven, even in This State, is strictly true, and consistent with our present Supposition. For all *Forgiveness* is of *Grace* : and he that *Pays* the Debt requir'd, or suffers the Award of the *Law*, can in no wise be said to be forgiven, is *Never* forgiven in any Age or World. Those then who thus sin against the *Holy Ghost*, by whom alone the Merits and Satisfaction of Christ's Death can be applied to 'em for *Justification*, remain without the Benefit of *Gospel-Grace* ; and so are left still *Debtors*, and obliged to pay the last Farthing requir'd under the Legal Course of Justice and Judgment ; of Judgment *without Mercy*, which they have thus *Forfeited* by Abuse.

In like manner we are to understand the Case of those mention'd *Heb. vi. 4, &c.* who having been made Partakers of the *Holy Ghost*, and tasted the Powers of the *World to come*, yet falling away, are represented under an Impossibility of being Restor'd ; i. e. Humanely speaking, and by the Power and Means of *Gospel-Grace*, which they thus reject : which yet excludes not their being Restor'd in another Way and Course, after they have suffer'd the Award of strict Justice, and paid the Debt requir'd. And the Impossibility here mention'd must admit of the same Reserve with that of the Rich Man's entring into the Kingdom of God, to whom all Things are *Possible* : who can, if he pleases, strike in with Exception to the stated Rules of Courses and Dispensations; or appoint others for the effecting that, which the former did not, or could not.

Who would look further into this Particular, may find the chief Scripture Passages that seem to import a strict Eternity of Suffering hereafter, examin'd, and shown to have no such Tendency, by the learned *Bishop Rust*, in his *Letter of Resolution* concerning the Opinions of *Origen*.

§§ It may now further be enquir'd, Whether there be any, or what Ground there appears for such a *Latitude* of Grace, in the *Holy Scripture* it self.

A. Tho' the necessary Things to Salvation are plain in Scripture, there are some Things couch'd more obscurely, and

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and several *Prophecies* which remain yet to be unfolded in their proper *Season*. Now this being a Point of *ultimate Grace*, and reserv'd chiefly for the *Last Dispensation* of it, tho' it is to be found in Scripture, may not yet be so plain and visible as to be discern'd by all. I shall point out some few Passages. And first, those that make God to be *Love*, and represent his *Mercy* as over all his Works, and prevalent over, and rejoicing against his *Justice*, will, when throughly search'd into, be found necessarily to infer it. Then let that Text be consider'd, Eph. i. 10. *Having made known unto us the Mystery of his Will, according to his good Pleasure, which he hath purpos'd in himself, that in the Dispensation of the Fulness of Times he might gather together in One [or Re-head, as in the Original] all Things in Christ, both which are in Heaven, and which are in Earth, i. e. in and under Him their true Head.* Also Col. i. 20. *For it pleas'd the Father, that in him should all Fulness dwell; and, having made Peace by the Blood of his Cross, by Him to reconcile all Things to Himself; by him, I say, whether they be Things in Earth, or Things in Heaven.* Again, Phil. ii. 10, 11. *That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth. And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.*

With these may be compar'd, 1 Tim. ii. 6. *Who gave himself a Ransom for all, to be testified in due Time.* And 1 Cor. 15. 22. *For as in Adam all die, so in Christ shall all be made alive;* which, as St. Paul is there speaking of the Resurrection, is by Interpreters restrain'd to the Risen in Christ only. See it then asserted without such attending Circumstances as may give a Plea for such Restraint; Rom. v. 15, 18. *But not as the Offence, so also is the Free-Gift. For if thro' the Offence of one, many be dead; much more the Grace of God, and the Gift by Grace, which is by one Man Jesus Christ hath abounded unto many.* Therefore, as by the Offence of one Judgment came upon all to Condemnation; even so by the Righteousness of one the Free-Gift came upon all Men, unto Justification of Life.

Now tho' these Texts are generally taken, by those who have not the Manifestation of the secret Purpose of God, in a curtail'd and limited Sense, and applied only to what they have the Knowledge of, viz. the Grace of God as far as appearing to them under the first Dispensation of Christ in the Flesh: yet when the Time shall come for

for revealing the full Intent of God ; even This may be found, and own'd to have been the Design of the Spirit in these Scriptures ; as proving true also in that general Sense, which the Words are adapted to, and naturally express.

If any desire to see further into the Scriptures tending to this Purpose, they may find 'em collected and explain'd at large, in a Book publish'd some Years since, and lately advertis'd, entituled, *The Restoration of All Things* : with a Preface, collecting also the various Testimonies of *Ancient Fathers* and *Modern Writers* on this Subject : Which I shall here conclude with a Testimony to it given thro' a \* *Warter for the Kingdom*, and highly enlightned in the Knowledge of this Great Mystery, as follows.

But a new and wonderful Model will God bring forth in a new-created State. Behold, saith the Lord, I will make all Things new. *The End shall return to its Original Primacy Being*. Let none grudge that the Grace of God of this Latitude is, to make a compleat Restoration. For as once there was no Sin, nor Centre to it ; so it must be again, when the Hour of God's Judgment shall come to pass a Final Sentence thereupon, to cast all into that Lake and Bottomless Pit where all of Sin and Death, Sorrow and Curse, shall become a Non-Entity. Then nothing of Diabolical Spirits (God's Offenders, and his Creature-Disturbers or Tormenters,) shall be. All of this in the Prophecy of Eternity will be known, and everlasting rejoic'd in : [the Manifestation of which Prophecy is] as a Fore-runner of this Blissful Jubilee ; the Trumpet of the EVERLASTING GOSPEL of Love, Peace, and Reconciliation to every Creature capable thereof, in Flesh, and out of Flesh, that are not yet fully redeem'd.

" This Gospel is not a bare Sound to be heard only by " the Ears. It is a SPIRIT that enters in, and gives the " Power of a Resurrection-Life to the Dead, that could no " way raise themselves, neither in Bodies, nor out, (as " found in their several Confinements,) who will thereby " be loosen'd, and set Free.

[To prevent Mistake or Offence, the mention here of *That Lake and Bottomless Pit*, denies not the Truth of the common Acceptation of these Terms in its Place ; but the Eye of the Prophecy looks thro' and beyond the General Judgment at the End of this World, and the Execution of its Sentence on the Wicked ; and represents

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\* *Enochian Walks with God*. By J. Lead. 2d Ed. p. 27.  
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another Judgment-Seat, whereon LOVE shall sit supreme, (with which Justice, now fully satisfied, shall coalesce and combine) pronouncing the Sentence of General Release, and Amnesty; and so absorb all into it Self, as into the Red Sea, the Ocean, the Abyss of the Everlasting Flame of the FATHER's Infinite LOVE, as in the UNITY of the Eternal TRINITY: Which Translation and Application of these Terms, beyond the usual Import of em, as the Cloud or Mystic Veil is seen thro', will appear (like Stars in the Milky Way seen thro' the Telescope) as bright and beautiful, as before uncouth and surprizing: Which is generally the Case of the Writings of the deeply Spiritual and Mystic Authors. It follows more clearly in This.]

But it may be asked, *When shall such a general, and universal Restoration be, as for all Apostatized Spirits and Creatures to be in Favour and Friendship with their God and Creator again?*

Now in answer to this Query, As to the Time, it is known only to God in the Secret Cabinet of his Counsel; only it is thus far reveal'd unto me, that it will be at the finishing of the great Mystery, when all Souls will have passed through their Purgation in their several Degrees, that lacking are here; for in all Centres are found Souls that shall be brought into a purified State, by thorough Humiliation for all their Misdeeds: And also when Generating (according to fleshly Births) shall cease in this World: Then this general Redemption will be compleated, and the Mediating Office of our great High Priest shall be at an end; so that he hath nothing more to do but to deliver up the Kingdom thus compleated, to his Father, that God may be *All in All*, posseising and satisfying himself in all of this his new Creation, which will amount to a Perpetuity of Endless Joy, from the various Wonders and Pleasures that will fill up Eternity, with tuned Instruments of Praises to the Holy Trinity in their Unity, as it was from the beginning.



SOME  
TESTIMONIES  
TO THE  
BLESSED KINGDOM,  
Taken out of other Writers.

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*First, from the \* LETTER to some DIVINES, &c. (mention'd in the Introductory Part,) beginning as follows.*

Grace, Peace, Light, and Wisdom, from God the FATHER, through JESUS CHRIST our Lord.

*Right Reverend and Worthy Fathers and Brethren in Christ.*

I.

**S**INCE God in these our Times has done great Things on a young Lady, worthy of Admiration to all the World; therefore I thought my self obliged in Conscience to give you a Relation of this Matter as exact as is possible, requesting you to impart to me what you shall judge of this Affair, as Christians, and in the Fear of God. And in-

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\* By the Rev. Dr. Petersen, sometime Superintendent in Lunenburgh,

deed,

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deed, the Worth and Excellence of the Subject, requires  
that you refuse me not this Favour.

## II.

A Daughter of a very honourable Family was born in the Year 1672, in the Month of November, who is now Nineteen Years old, the Seventh Child of her Parents; who from her Infancy has been of a good Humour, having neither Melancholy nor Subtlety in her Temper, as all those can witness who have conversed with her: Who must grant that there is in her something that is innocent without any Disguise, and that there needs no more but only to look on her, to perceive something that cannot be expressed of great and singular in her very Face. Notwithstanding these high Qualities she is yet so humble and submissive, as if she had them not: She sacrifices them all to him from whom she has received them, and to whom alone that Honour is due; so that I am bold to say in the Presence of God, that I have never seen so humble an Heart endow'd with so rare Perfections; and I believe the Ages which are past can hardly bring a Parallel.

## III.

As she was Seven Years old, without having ever pray'd for any such high Matters, she received from God a most particular Favour. One Day being with her Mother, who then, according to her Custom, made her Family perform their common Devotions, she saw in the Midst of her Prayer, a Person clad all in Glory, and of most wonderful Beauty, making up towards her with a great deal of Kindness; who had a Golden Shield before his Breast, and whose Face was full of Light. This she discover'd the very same Moment to her elder Sister, who not regarding it, let it pass.

## IV.

After which, this lovely Conversation of her Saviour encreasing, according as she advanced in Years, it fell out that one Day at Dinner, her Sisters telling one another, in the Presence of their Mother, what they had dream'd the Night before, she said to them, That indeed she had not any Dreams at all, but that the Saviour of the World, whom she beheld to regard her with a very gracious Look, had in this wise expressly spoken to her: *I am JESUS CHRIST, who am wounded for thee: I will betroth my self to thee*

shee for evermore, and will remain thy Bridegroom : Adding, that after this he had promis'd to send her his Angel to gather up her Tears when she should be afflicted. Which punctually came to pass, when weeping one Time for the Grief which a Fit of a Feaver had caused, she saw an Angel gathering up her Tears in a Golden Vial, with a Concert of most Majestick Musick, which struck her Ears ; being for certain all the while awake.

This happen'd about her Ninth Year.

## V.

In the same Year it pleas'd the Great GOD to give her an Opening out of the holy *Revelation*, especially out of the 20th and 21st of the said Book ; which I here subjoin, that you may judge, whether it be possible that this could be produced by the Fancy, or by any Faculty of the Soul in a Child so young as this. The Manifestations which the LORD dictated *Verbatim*, and guided her Pen in setting down, when she was hardly able to write or spell, and which she keeps by her in the Original, are these Word for Word.

" I will go forth within a little while, and will bind the  
" Devil in such a Manner, that he shall not be able to fly  
" any more in the Air, nor to seduce Mankind ; and then  
" I will come upon the Earth, as God and Man, with the  
" Holy City of *ZERUSALEM*, and will judge what I  
" will, and my dear Christians I will appoint Judges, and  
" my Glory shall surround them, and in my Brightness  
" shall they shine. I will give them great Power to teach  
" and to reprove ; and I will give them such a Spirit as I  
" have given to those who are Beheaded for my Name.  
" Such a Spirit shall rest double upon all of them ; and they  
" shall reign with me a Thousand Years ; and I will give  
" them great Power to bring in the Ignorant, that so there  
" may be one Shepherd, and one Fold. The wicked  
" Dead shall not live again till the Thousand Years be ex-  
" pired, and then they shall be raised to Judgment. So  
" shall all the Blessed be in the Kingdom ; and I will des-  
" cend with all the faithful and elect Souls, and will keep  
" Heaven as it were with the Children of Men. I will al-  
" so preserve Christianity for a thousand Years, so as it  
" may during that Time encrease, till that the Number be  
" filled up. When therefore these Thousand Years shall be  
" finished, I will be no longer with *Christendom*, after this  
" manner ;

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"manner; but will go unto the Father, into the wide E-  
"ternity, together with the Elect, leaving here the JERU-  
"SALEM-Christendom: And I will suffer Satan to come  
"forth, that he may seduce the People that are hardened,  
"which shall remain, which are Gog and Magog. And  
"these shall be gathered together in Battel against the  
"Christians, who are my Holy People. But I will then  
"cause Fire to fall from Heaven, and will destroy them  
"utterly, and bring them to an End: And I will raise all  
"the Dead, and will make an End of this World; and  
"the Faithful, who shall then be alive, I will transform,  
"and will sentence the Good and the Wicked.

VI.

She, after this, saw CHRIST in the Clouds, speaking these Words: "Behold, I march upon the Wings of the Wind, the Lord of Hosts is my Name. I am the God of Abraham, of Isaac, and of Jacob; and also your God too, who will make you come forth to my Honour. Therefore be not faint in the Faith; for I will avenge mine Honour with a mighty Hand, and will not keep Silence in my Cause." Moreover, she saw God the FATHER, in Heaven, seated upon an high Throne, in Raiment white as Snow, with a goodly Crown on his Head, having in one Hand a Sceptre, and in the other a Sword: Who spoke thus: "Look on me, I am the Husband of all Widows, and the Father of all Orphans: I will judge their Right, for I know it; for their Misery is come up before me, and nothing is hidden from me. Wherefore afflicteth thou thy self? Cast thy Confidence upon Me: For I will visit the Daughter of Sion, and the Sackcloth that is upon her, I will take off, and the Ashes that cover her Head I will throw away, and will anoint her Head with the Oil of Gladness. I will cure her Wounds, and bind up her Sores. Mine Arm shall become strong: For I am resolved to help her, and to place her upon Pillars of Marble. She shall be set upon a Pedestal of Gold, and shall triumph even in This Age. Her Countenance shall be bright, and her Heart fill'd with Mirth, and her Victory shall last to the Children, and Children's Children. And think not that this will be long before it

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† *The Davidical Heroes of the Father's Kingdom, as before; and the Jewish Tribes.*

" come

" come to pass. See ! behold ! thou knowest not as I  
 " know ! The Time is not long ! the Time is not long !"  
 Then also an Angel sounded with his Trumpet these  
 Words, *The Time is not long !* After that she had seen  
 God the FATHER in the Clouds, whose Face she could  
 well distinguish, she was thereupon wholly carried out of  
 her self, and heard these words : " I am your God, and  
 " you are the Sheep of my Pasture : You are my People  
 " which I have chosen before many Thousand. My Glo-  
 " ry shall be suddenly published. For this End remain  
 " stedfast in the Fai.h.

## VII.

The King Foretells the Glory of *Sion*, and the Resto-  
 ration of *Israel*.

All hail, dear Friends, rejoice ye, and be glad ; for  
 the happy Day cometh, that is prepared for you : Yea,  
 the Hour cometh, in which I approach more near to you,  
 and in which I fill you with Joy. The Time is come that  
 I glorify thee the Daughter of *Sion*, and make thee again,  
 O Virgin, to be holy. For thou, O *Israel*, art hitherto  
 gone astray and art blind : Nevertheless thy Sight shall be  
 restored to thee, when that Innocent Blood, which thou  
 hast pulled down upon thy self, and upon thy Children,  
 shall be taken off. But now I say unto You : Be merry, O  
 Daughter of *Sion* ; for I will bring thee forth out of the  
 Prison of Tribulation, and thy Wounds I will cleanse,  
 and will dress them with the Oyl of Grace ; with the  
 sweet heavenly Unction I will anoint thee ; and thou shalt  
 know that I am thy God who have created thee, re-  
 deemed thee, and sanctified thee.

## VIII.

" *Israel's Future Faith* is here represented as Present.

O how lovely art thou my dearest ! How doth thy Faith  
 shine ! How doth thy Goodness sparkle ! How noble is  
 thy Manner ! How friendly and charming are thine Eyes !  
 Come and take the rest of my Beauty to thee : Come  
 quickly, come, for in Friendship I will receive thee, thou  
 most lovely amongst the Children of Men. And after  
 that thou shalt have received from me, as much Spiritual  
 Beauty as thou wilt, come also and take thy earthly Re-  
 compence, Arise ! Arise ! O Daughter of *Sion*, for I will  
 come and visit thee ; I will raise thee up that art in the  
 P Dust :

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Dust : Make thy self ready in a Moment ; for I wil build thee up, O thou that art thrown down : I will return again towards thee, and remain with thee until I lead thee into my Father's House. I will Crown thee with Blessings, and make thy Face joyful. Wherefore be of good Heart ; for this shall happen to thee in a Time that thou dost not think of. And cast thou upon me all thy Cares, for I will bear them : Lock thou up thy restless Heart in my sweet Love ; and verily I say unto thee, thou shalt not miss of my certain Help. *Amen.*

IX.

" He foretells a delightful Time which shall precede,  
" and be as it were an Image of the Millennial Reign.

Be not troubled, my dear Sheep ; neither be ye sad : Hang not down your Heads, but lift them up in my Strength, and know ye that your Deliverance is nigh ; for the Hour is now come, and the Time of Affliction is passed over ; the Day of Grace appointed for all those that are called breaketh forth. For the last Evening-Light shall shine : which imperfect Splendour of the Evening shall out-do the Sun-Beams at Noon. She shall be adorned in Purple, and most fine Gold. In the Evening of the World there shall breathe a mild Gale ; Men upon the Earth shall be at Unity, (yet not all) and both great and small know me, and shall pierce deeply into my *Wisdom*. But notwithstanding, this shall be put as a Type or Shadow of the Millennial Kingdom. Wherefore be glad, cleave fast to me, live well, and above all Things have Faith.

X.

All these Testimonies, and many more, were given by God to this Blessed Maid, before I had any manner of Acquaintance with her. Upon the Evidence of which she is so convinced of the Divinity of this Matter, that notwithstanding all the Contradiction and Opposition of Men, she doth, without the least Mixture of Doubt or Fear, believe in pure Simplicity and Childlike Confidence, that whatever the Lord hath told, or shall according to the Expectation of her Faith hereafter tell her, shall be punctually fulfill'd both in her and in others. She knows in whom she believes, and understands to distinguish between the Spirit of Truth, and the Spirit of Error, with a clear Eye. She bears with those who are not as yet

yet able to own in her the Lord's Work ; but withal she believes that if they be of upright Hearts, they will not be swift to pass Sentence upon her ; as also that as many as are enlighten'd by the divine Light, will be capable to feel that to be from God, which God has bestowed upon her. But in bearing thus with the Weak, she permits not her self to be made Weak. And so far is she from being disturbed at the blasphemous Sentence of the Unbelievers, that she prays for them, that God would not therefore on a sudden bring them into Judgment, as might justly be feared, but that he would in Mercy delay it ; who is a God, using terribly to punish the Blasphemy of imputing that to the Devil, which proceeds from the Holy Ghost. She says, and maintains, No body can make me doubtful of that which I have seen and heard : No body knows the New Name, but he that receives it : None but the Spirit of Man, which is in him, knows what is in Man ; even so the Things of God are not known to any, save to the Spirit of God : Now we have received not the Spirit of the World, but the Spirit of God, that we might be able to know what is given us of God. With this one Testimony of the holy Spirit, she overthrows all the Objections made against her from without ; which for the most part, come from those who cleave too much to the Flesh. Notwithstanding all which she trusts, that in the End God will manifest his Work, so as all the World may own that it is even he himself, who hath witnessed all these Words by her.

But that you may understand the Method in which these Revelations pass, and how this blessed Maid doth not see with her gross and corporeal Eyes, or hear with her corporeal Ears ; but doth see and hear the Lord in Spirit, and how she doth from Time to Time write down from his sweet Mouth the Words which she thus hears : I will hear import a Testimony, which was given her on the 12th of Novemb. in the Year 1683. The Lord himself dictating the same as she wrote, to the End that if any were desirous to be informed concerning the Manner of the Revelation, she might be able to answer them in his own Words : Which are these :

Peace be with you the Friends of Jesus, the Saints blessed and beloved. I speak with you, as one Friend speaks with another : I speak at this Time with the

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Mouth of Truth, that I may be heard ; yet not outwardly by the bodily, but inwardly by the Spiritual Ear ; which is a thousand times more delicate than the outward one. I speak to you by my self, as true God, and true Man ; and cause my self to be seen, not by the Eyes of the Body, but by the Internal Eyes, the Eyes of the Spirit ; of such a Spirit naturally, as is united and betrothed most strictly to me. And this Manner of Sight is Real, tho' it be hidden and subtil. This I know will seem strange to you, who do not yet understand my Mysteries and my Wonders : Yet I tell it you, that you may be able to discourse of it properly, according to my Inspiration. For so, and by this Means, have I spoken to you all those sweet Words which you have hitherto written. I have this further in love to speak ; and say to you, Rejoice ye for your great Glory and Honour ; since you are rendered so bright through my Righteousness, as to become white as the Snow, to be cleansed and purged from all Sin, yea to be one Heart with me, and to be my Temple and holy Habitation. Keep now the House of your Heart clean, and let it be mine : Neither suffer your corrupt sinful Will, nor the Love of the Creatures to lord it therein : So will I sink down very deeply into you, and then will arise up again in you, and such a purifying will I make within you, that you shall praise me both with Heart and Mouth. My dear little Children, rejoice ye for my Sake, and be of good Courage ; for I am with you. Lay your selves now to rest in my holy Will, and pursue it, that I may make you the Instruments of my Graces and Gifts.

XI.

My Wife in the Humility of her Heart, and in Faith, besought the Lord, by the Elect Maid, that he would reveal in what Church we are at present ; since according to his own Explication, the Seven Churches in the *Revelation*, do set forth Seven successive Periodical Communities. To which Prayer the Lord was pleased to answer thus :

Peace be with thee — How should I be displeased with thee, that thou speakest before me ? For I am very charitable toward thee. Hear then my Word, thou little Dove : Lo ! the Church of *Laodicea* fighteth powerfully against the Beast ; and that of *Philadelphia*, in which you are at present, ends gloriously with Spirit and Power in the Believers.

Believers. And this Church shall compleat that which I have chosen; and to it shall be the gathering together of the Peoples that believe. This I witness, that thou mayst in like manner witness, that it is true. Farewel—

XII.

Concerning the first Resurrection, which is to be in the Time of the two great Witnesses, shortly after the expiring of the Twelve Hundred and Threescore Days. Which Resurrection the Lord assures us in this following Testimony to be Corporeal and real, and not only spiritual and figurative, as some do imagine.

Dear Friend, I thy faithful Saviour greet thee. Thou understandest my Truth, how that the Righteous are to stand with me in the Judgment, and that both in Body and Soul. They come likewise with the Two Witnesses, as an Army that is well ordered, and that is adorned with my Strength. Then shall they execute Justice in my Might, and through it possess the Kingdom. For they are the Children of the First Resurrection, and they shall lift up my Name, and my Judgments.

Again the Lord said,

The Dead shall rise again in like Manner as I am risen, and shall reign with me in Paradise: But the Jews shall receive their Promise here upon the Earth, according to my everlasting Truth; I have prepared it for them, and given it unto them.

XIII.

Some Time after this, we having now received such a-bundant Conviction of the Loving-kindness and Gracious-ness of the Lord, it was deemed not unfit to propose to him in the Faith this Question, *viz.* How that Passage, *Luke xxi. 25. And there shall be Signs in the Sun, and in the Moon, and in the Stars,* ought to be understood, Whether literally or mystically? The Answer was what follows.

Amen, I say unto thee, there shall be many Signs in the Heavens: For Nature shall be moved, and shall be driven into a disorderly Heap; till that in the End there shall be obtained a Rest, through the Means of my Almighty Word, even in Nature it self. And thus those who would appear as the bright Stars in their own Knowledge, shall with Nature be shaken; for as much as they are under Nature. And these shall in great Disorder drive one another into Wrath, Cruelty, Murder, and such like

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And so shall they tumble down, and be darkened. And then shall the Peace-makers, and the Meek, the Child-like, and the Simple be satisfied, and shall enter into Glory.

XIV.

In the Month of *May* I received of the Lord another powerful Witness, proceeding from the Freeness of his Grace, which pierced me into the Soul and Spirit, yea, into the Marrow and Bones ; as may easily be imagined by any one who shall but weigh the Circumstances which accompanied the same. My Wife, and I, in Company with the blessed Maid, and with her Mother and Sisters, whom we could not leave alone in the House, took a Journey to *Lubeck*, to set in order my Affairs. Afterward I left my Wife and these good Friends at *Lubeck*, and return'd hither by Post. I arrived here upon *Sunday* ; and the very same Evening at Six a-clock, I was filled with such a Divine Joy that came upon me, as an armed Man ; as in all my Life I had never felt the like ; tho' my dear heavenly Father, by the sweet Call of his Mouth, has oftentimes put into me Life and Gladness. In this Joy I had a Foretaste of the Glory of the World to come, and saw in a Moment that which God hath prepared for those that love him ; by the Means whereof my Heart was so enlarged, that I thought my self strong enough to throw down Walls and Pillars ; but there happening to be some Strangers then at the Table, I concealed this Joy, as much as ever I could, till that it was impossible to hide it longer, and I began with a Voice of Jubilee to sing :

† Sion heard the Watchmen sing ;  
Her Heart inflam'd with Joy does spring ;  
She wakes, she rises strait, and hastes away :  
Her Friend comes down in Glory bright,  
Rich, full of Grace, of Truth, and Might :  
Her Morning dawn, her Star proclaims the Day.  
Come now celestial Crown  
Dear Jesu, God's Eternal Son.  
Hosanna.  
Into the Joyful Court we follow all,  
And celebrate with Dance and Festival,  
The happy Nuptial Day.  
Hallelujah.

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† Part of one of the German Hymns.

[The same a little paraphras'd.]

Hark, hark, from Salem's Tow'rs the Watchmen sing !  
 The Signal of the long-expected King :  
 And Sion's Courts with loud Hosanna's ring.  
 See how with eager Joy all Hearts around  
 Tremble, and dance to the melodious Sound.  
 She shakes her from the Dust ; she flies all gay  
 To meet, or to prevent the glorious Day.  
 In solemn Pomp her Joy from Heav'n descends ;  
 Him mighty Truth, and ev'ry Grace attends.  
 She sees her beauteous Morning-Star arise,  
 And bright Aurora Purpling round the Skies.  
 Now come, dear glorious Crown, Lord Jesu, come,  
 And lead us to our long lost wish'd for Home.  
 We into the inmost Court all follow Thee,  
 The glorious, happy, still Eternity.

My whole Family observed this Joy in me with Astonishment, and my Son's Tutor said, There must certainly some great Thing have passed at Lubeck at this very Time, and that we were now in the Communion of Their Joy. This Adventure, the next Day I sent by the ordinary Post to my dear Wife, and the very same Day, being Monday, she writ also to me by a good Friend, what had passed with them at Lubeck, in that very same Hour, when I was seized with so extraordinary a Joy. Which Letter I broke open in the Presence of Two pious young Ladies, who were come thither from Staden, on purpose to visit this dear blessed Maid. And having but a Minute before related to them, that which had happened to me upon the Sunday Evening, I read to them these Words of the said Letter.

Child, prithee write to me, how thou didst find Thyself upon Sunday at Six a-clock in the Afternoon, and whether thou didst not then feel in thy Heart a certain Joy : For about that Time the Lord spake to Thee with so much Affection, and so stirr'd thee up, as is not by me expressible. Of which thou may'st best judge from the Testimony that is here sent thee.

Which I afterward read, and is as follows :

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Courage ! my Elect one : Make haste, and meet me ; for I am risen up to come toward thee, yea, toward Thee ; and therefore come I so lovingly, that I may knit my self unto thee. For mine Heart is wounded, therefore am I so enflamed, and therefore am I so very Zealous for thy Sake. Receive then my Living Breath, and burn thou so, that the Fire of it may give a loud and crackling Noise : And let thy Zeal be such, that the Flame of it may break violently forth. For I come leaping upon thee on a sudden, and I throw down the Mountains with the Voice of my Coming. Yea, yea : *Amen ! Amen !* I am Jehovah the Lord.

Having read this, I was mightily surprized, and letting the Two young Ladies read it themselves, they were much astonish'd at it, and magnified God, who deals thus wonderfully with his Children. As this now for my own Part gave me perfect Satisfaction, that my dear Saviour was resolved, by thus raising my Heart, in the very same Hour wherein he gave me this animating Word, at the Distance of Ten [German] Miles from hence, to convince me (as it accordingly did) of the Truth of this divine Testimony, in such a Manner, as I might not hereafter have room for any Doubt of his Words, which should be sent to me at any other Time : So on the other Side, my Wife, with the rest of our Friends at Lubeck, were in like Manner hereby strengthen'd, and by it fully assured, even to that Degree as it is not posseible to be more, that it was the LORD himself, and no other, who could speak so by this blessed Lady ; as he that is only powerful to reveal his Wonders in the Hearts of Men, to his own Praise.

XV.

We also received an Encouragement, not to conceal the Truth which had been entrusted to us, but to publish the same ; to the End that it might be openly confess'd and own'd.

As I live, saith the LORD, even I the LORD do say it : Return again ye Children of Men : And to the Islands I say, fly before my Presence ; and to the Rocks, be ye opened. As I sit upon the Cherubim and the Seraphim, and rule over all Kings, so verily will I make an End of Edom, and will root out the Whore of Babel. She shall eat her self all her Abomination, and all the Storms of her Fury shall fall upon her own Head : For she sitteth and lurketh

lurketh privily upon all the Borders, that she may destroy my Manner, which I have bestowed upon my Daughter of Sion, to instruct her how to lift up her Eyes toward me, and to serve me with all Faithfulness. Sit still a little while with Patience : For behold I come unto thee suddenly, whom I preserve as the Apple of my Eye, and I anoint thy Head with precious Oyl ; for thou art mine. He that hath begun, let him remain with the Truth : And he that hath opened his Mouth, let him finish it, and not be silent ; for the Perverseness is grown very great : But mine Arm is made more powerful yet, and my Truth overcometh. Watch now, and believe, for the Hour is come : Display the Banners ; give a mighty Shout, and magnifie my Name ; for I am in the midst of you. Yea. *Amen!* Be not fearful, but courageous : For I am your Help and Victory.





## A CALL of the Heavenly B R I D E G R O O M to his Spouse on Earth.

\* Given about the Beginning of this Century.



Thou Princess of another Kingdom ! what makes thee draw in Breath from such a foggy putrifying Air as this worldly Principle is ; which damps and chills the Love, and flaming Heart which I have given thee ? Remember, O remember, thou art admitted into a higher Order of Fellowship than tho drossy Spirits that after an earthly Life do live. Hast thou not, O Shulamite, sometimes felt the mighty Ravishments of my Love, and out-spreading Influences ? Have not I, thy only Bridegroom, allotted thee for my self ? who strongly Zealous am left any other Love or Lover should thy Heart inflame. Behold me thy Prince, thy Bridegroom and Saviour : And do not turn away from me. What is it thou wouldest have ? Are there not all Things in me that may satisfie thee ? Up, I say then, with fresh winged Power, pass through all Watches and Wards that would detain and keep thee out of the warm Bosom of thy dear and only Bridegroom ; who hath prepared a Bed of Spices with all precious Perfumes, with golden Curtains, that therein we may secure our Loves and Joys together. Round about thou shalt behold Troops and Trains of Angels, there to guard us, while in our Nuptial Embraces we together lye, in thy soft Paradisiacal rosie Bed : Where with unknown Pleasures I will my Shulamite feed ; as my Virgin Spouse, in whom I joy and delight ; giving forth still from the

\* Living Funeral Testimony, P. 46.

fresh abounding Godhead ; which shall maintain all thy Springs.

After these all powerful joyful Sounds, which into my Soul did penetrate, Oh ! what a heavenly Gust did I feel ! another Air did upon me blow ; which was that holy Wind which did most strongly drive me into the very Arms of my beloved Lord : Where I found rest, yea, rest indeed, for my weary Head, and Comfort for my sad and heavy Heart. Here, oh ! here let me for ever be inclosed. No other State of Dwelling would I more know than in this pure transparent Air. Now I fear out from hence to look, or cast my Eye toward Things that but mortal are, lest I should lose these heavenly Joys. Therefore constrained I am to let fall that Mantle-Covering that would cloud this Glory from me. All Lives I see must be given up ; none with this will agree but what is pure and immaculate. My Nazarite-Coat now the Virgin-Wisdom has put upon me, and given strict Laws that I should not them disobey, as I would her Son and Heir enjoy, in the celestial Unity.

Therefore under the strongest Bond of Love I do lie. Oh ! Love, that will make all the dark Spirits and Powers from me fly. Here methinks I see my self lie in the very SHARON Glory. What is it can be able to hunt my Soul out from hence, when so greatly environ'd about with Cherubims of Glory ? Oh ! the sweet Repasts and mutual Embraces which with my JESUS now I feel, that make me disdain and slight all of this lower World, which with her false Glass would have flatter'd me out of these real Substantials ; which now my only Rest, Joy, and Glory are, in my dear EMMANUEL ; to whom I give my self as an Offering, all free.

This is follow'd, p. 49, by a TESTIMONY of the BLESSED KINGDOM ; given May 19. 1701. taken out of the Private Memoirs of a Waiter for it.

While I am waiting at this Time, I feel a fresh Gust of the holy Power : And the Eternal VIRGIN opens her Principle and Blessing, in the Sacred Nuptial Union. The holy Influences rise and increase in the Joys of the Holy SPIRIT. And now the Lord JESUS, and with him the Eternal FATHER in mighty Power give forth their Influence and Blessing.

And

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And now there is a Descent of many of the Holy Angels and Saints, whose Spirits I distinctly feel, viz. the Royal David, Moses, Elijah, Sampson, Paul, Mary Magdalene, seeming more free and forward than the other: The Angels Michael and Gabriel, and my own Angel; with the Spirits of many others, yet in the Body, but called into Participation and Communion with each other in the inward Kingdom.

I perceive also an Attack from the Opposition and Fury of the Evil Spirits, but as a vain Effort, bound up and in good Degree triumph'd over.

From the holy Powers, thus moving, I had this Testimony of the Kingdom given me to bear at this Time.

§ The Blessed Saints above, Patriarchs, Prophets, Apostles, Virgins, &c. are descending and Ingenerating themselves through the Spirit, into many Holy Souls at this Day; to accompany the Blessed Jesus in his Spiritual Nativity; not as before for Suffering, but for full Conquest and Dominion. Some to see their Prophesies fulfill'd, and concur in the Execution of it; others, as the Jews more particularly, to obtain the Promises of an earthly glorious Kingdom under their glorified MESSIAH: All to receive the Blessing and Answer to their Faith and Hope, their Prayers and Tears while on Earth, groaning for the Times of Refreshment, the Deliverance of Sion, and the Triumphs of the Church Militant here upon Earth. For the introducing of which they now concur with us in the Spiritual Wars against the Enemies of the Kingdom; and in the Divine Union or Communion of Saints in the Holy Spirit: Thus enlarging through Conquest and Propagation of their Spirit, their own particular Borders and Portion, or the Sphere of their own Dominion and Kingdom, as well Below as above.

The Holy Angels, Archangels, Principalities and Powers of Heaven, are coming down also, impregnating, and ingenerating themselves into holy and prepar'd Souls: And thus taking up each their proper Post and Station for Attendance upon the Mighty FATHER, the Eternal TRINITY, the Holy JESUS, with the Virgin WISDOM, and the Seven Spirits that are before the Throne of God, \* descending into Nature, and bring-

\* By Manifestation of themselves therein,

ing down the NEW J E R U S A L E M upon Earth : Therein to Tabernacle with Men, and maintain a Heaven as it were within this lower Principle ; and gradually to begin and work out the New Creation of all Things. And this in Compensation, and Reverse of the Suffering State of the Holy J E S U S, both in his Person while on Earth, and in his Members, ever since crowned with Thorns, derided and crucified.

This is the Testimony of the Kingdom of Christ now opening. To the Truth of which, I doubt not, there are many others that can set their Seal.

\* *A Dialogue between Christ and the Soul :*

*W*hich was upon Enquiry, whether I might not be initiated into a present Dowry, as Spouse to my Lord : To partake of the heavenly Possessions, which he himself is Inheritor of, as ther Father's Heir ?

A. And it was replied unto me, Yea surely, it will so follow to be to the Soul that has put on the Deiformation of Christ the Lord ; such an one hath a good and right Claim to his Person and Possessions. Which being thus believed and apprehended, Liberty is granted for to draw out of this Stock and Treasury, as the present Occasion shall require ; for out of this Fulness an Emptying into the most holy and sanctified Vessel may be most easily, proportionable to its Growth and Degree. For, my Lord said unto me,

You are not ignorantly to suppose that I willingly do hold back from that which stands in Unity with me : But there is a Cause if any Stop be.

Then replied my Spirit, Oh my Lord ! Let it be given to me to know, and understand, and see where the Obstructions have lain :

*A*nswered I was, In the Veil of not Knowing, and not Believing the Things reported of, which do of right belong to my Virgin-Spouse. Also wanting is holy Boldness and Courage to come freely, and take what is mine, and make it your own. For be it known to thee, it is far from me to ingross to my self, what the Father hath so much, and so liberally bestowed on me. Was it not that I might give out as plenteously ? Therefore come with

\* Enoch, Walks, 2d Edit. Pag. 47.

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full Assurance of Faith to me, and ye shall receive Grace for Grace, Wisdom for Wisdom, Love for Love, and Power for Power ; as I have obtained, and received of my Father in Heaven ; so you from me all answerably.

Pondering in my Spirit these Words of my Lord's, I replied. *How shall it be, that a Spirit should thus be mingled, and made one pure Lump with thee, so as nothing of it self for to be ?*

*Answered it was.* This should be affected by a dying out of Creatural Sensation, whereby a Vacancy of Place would be for the Holy Ghost to rise, spring, and move, as one entire Spiritual Body within. For so it will be when ever there is a Cessation and Rest, from the whirling Thoughts and Motions, which from the outward Astral Birth are.

This will be the Manner of my Coming in this Latter Day, to stand upon the Earth, which thus emptied is, and refined by the Fire, that never dieth ; which Fire is that Seed of God, that shall multiply it self, to bring your Christ forth, numerously to overspread this World, till all shall be formed a-new. Thus shall each one become a Christ, (or an Anointed) from this Deified Root opening within their own Soul.

" And when this Life of Christ shall out-grow its Minority, and come to Maturity of Wisdom and Strength ; " then shall it be known what you are made Heirs to, " and shall possess, while in the Age of Time you do re- " main ; for Christ fully grown will bring such Gain, as " Trains of heavenly Powers will open and fly like " Lightning, that shall reach from one Nation to an- " other, by which the dark Corners of the Earth shall be- " come light.

This is the new and living Model, which your Lord Christ will now begin to manifest himself in ; therefore hereunto, let the holy Anointed Ones, be ever waiting for me, till Power come over all that is of the Natural and Creatural Spirit.

Seeing I have (O my Lord) Liberty of Speech further to proceed, for Enquiry in this deep condescending Love of Thine, what upon my Spirit doth move, is, *How the ardent Soul, that so great a Lover of thee is, may have frequent Admittance into thy Council-Chamber, to know, hear, and learn, what may be conducible, to such an high Degree of Unity, as hath been mentioned by thee ; for thou art so over-clothed with Greatness and Majesty,*

Majesty, that it is no light or easy thing to maintain such Accesses unto thee, as required are in so high an Import as this is: For to know the Secrets that do concern this Kingdom of thine, and my Joy and Glory in thee? O my Lord, be pleased in this to satisfy me.

Which was answered most sweet and mildly of my Lord, in these Words. O thou Soul of mine! thou hast searched deep to find a Path of Life that few have found, because it is all holy Ground, where none but Spirits that have put on my Spiritual Body can ascend, and keep their Feet steady in this Track, which I to God the Father did freely pass; and so may you, as I in you this Risen-Body shall quicken up: That so hereby you may know it is not my personal Glory, that shall prevent such Spirits in this their humble and Love-Attempt. For I your Lord do well know, it is but expedient you should thus keep up your Acquaintance with me; for great will be your Advantage hereby, taking and receiving from me such fresh and wonderful Supplies of Wisdom and Knowledge in the heavenly Mysteries, as shall satisfie and quiet the Mind in the midst of an unquiet and disturbing World. And, now that I have informed you in what you are privileged in, take all Care to keep this Way of the Spirit all free and clear, that your Flight may not be stopped: so then you will keep your Dwelling securely above with me in the Heavens, and need not be careful what happeneth to the World beneath; for your Mountain-Situation in God shall never be moved. Therefore only happy unutterably are they, who know me thus to be their New Living and Ascending Way: That as with my Spiritual Body, they may go in and out, taking what is for their present Use; which they may have from me, all free, as coming in the Faith of Sanctity.

Now having taken in these Communications from my Lord, I found a precious feeding hereupon, and did feel such a spreading and quickning Life come upon me, as if all were filled with Christ in every Part, which may be compared to *Elijah's* stretching himself upon the dead Child, which was made alive thereby. Thus the Lord Christ draws a lively Draught of himself in every Part in the Soul, and nourisheth it with his own Royal Blood, which runneth through every Vein, by which we know we have on Christ in his Resurrection-Spirit, and Inward Body:

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Body: to which perfect Thing coming, Redemption is finished.

Highly blessed are those that shall arrive hereunto.

By all these Manifestations, I see the Day of Love is breaking out, to encompass the whole Earth; and CHRIST will no longer a Stranger be; for so he doth Prophecy in me, That *in the Holy Ghost* he will *in this Last Age of the World* more wonderfully appear. Therefore I am press'd in Spirit to excite all that Love, and long to see, feel, and know him, as a Present Counsellor, and Comforter; that they would thus prepare by Purenness of Heart and Mind, waiting for this *Love-Star* to rise, and multiply it self to numberless *Stars of Love, and Power*; that may an heavenly Host be, to proclaim the Glory of Christ's Kingdom.

Even so come, thou Mighty King of Glory; and make us Kings to Reign over all that of the earthly Life is, as so redeemed by thee, O thou Lamb of God; to whom the *Hallelujah* is given.



SOME



SOME  
EXTRACTS

Out of a Book intitled,

*The Revelation of Revelations.*  
By J. L.

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And First, Propositions, by the *Editor*, needful  
to be consider'd by those who would read  
with Profit this Book, or the Revelation it  
self.

N.B. In these Citations are some Things above the ordinary  
Capacity of Readers, who may over look what is not for their  
Palate, and must not grudge if some Provision be made  
for such as can digest Stronger Meat.

I. Here is a *Mystical* and *Magical* Sense of St.  
John's Revelations, as well as a *Literal* and  
*Ecclesiastical*.

II. It is called *mystical*, as it relates to the  
hidden Mystery of God in the Soul: And  
it is called *magical* as it relates to the knowing and setting  
on Work the Forms of Nature by the Holy Ghost.

III. Which Sense is not penetrable by Human Reason;  
but only by the divine Spirit in Man.

IV. This divine Spirit is universal, and subsists in every  
Man; but is in many, not only obstructed, but even per-  
fectedly hidden.

Q

V. The

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V. The Cause of this Obstruction and Hiding is the Aversion of the Will of Man from the Will of God ; and the Removal therefore thereof is the Conversion of that Will into this.

VI. The Conversion of the Will of Man into the Will of God is not Instantaneous ; but by a gradual Process.

VII. This Process is made through all the Forms of Nature, and through all the divine Spirits, or divine Forms.

VIII. These Forms of Nature, and these Spirits of God, are Seven ; which natural and divine Septenary is a Manifestation of the Trinity, as the Trinity is of the Unity.

IX. This Manifestation of the divine Ternary, or Trinity, in the Septenary, both natural and divine, or in Nature and Grace, is from the Center, which is the Quaternary.

X. The divine Quaternary is the Number of the New *Jerusalem* (therefore represented as *Four square*) or of the angelical World ; which is the divine *Bride*, and the Mother of all that are regenerated after the Spirit angelically, *Rev. xxi. 2. Gal. iv. 26.*

XI. In every humane Soul this Quaternary, or Center, is to be found, as standing in the Midst, betwixt the two Principles of Darkness and Light ; and from thence begins the Manifestation of the Spirit in Light.

XII. This Manifestation, or Emanation, of the Spirit of the Soul in Light, is made in the blessed *Quinary*, or the holy fifth Number of Christ JESUS ; who is the Light of the World.

XIII. The Quinary reveals the Souls under the Altar, receiving from God their White Virgin Robes ; but who are not yet perfected ; and therefore are to wait for a *Little Season*.

XIV. The Altar is the Cross ; the Souls under the Altar, the Souls under the Cross, or those that are crucified with Jesus : These having passed the mystick Death in the fourth central Number, where the Light is generated from the Cross, begin to arise in the next holy Number, till at length they attain the Sabbath of their Rest in the Seventh ; in which the divine Spirit is fully manifested, and the Soul fully perfected.

XV. The Soul's Perfection is in the full Manifestation of the Divine Spirit, in every Form and Property thereof,

of, through a real Formation and Generation of Christ within the same ; as the true Life and Light of the Soul.

XVI. Every humane Soul is a spiritual Substance having just seven Forms neither more, nor less; for the imaging forth therein of the divine Nature in Trinity ; and when all these are perfected, then is the Tri-une Image perfectly restored, and the Kingdom of Heaven made manifest in the Soul.

XVII. The Seven Seals are the Seven Forms of Nature in the Soul ; and are the Seven Spirits which belong to the Father, as considered without the Son, that is, to the Power of God in his Anger and Severity.

XVIII. As the Seven Seals represent the Father's Nature, thus considered ; so the Seven Candlesticks represent the Sons.

XIX. The Soul being sealed up in the Justice of God, under the Seven Seals, there is none able to break open these Seals ; and to enkindle Light in the Soul, which may overcome Death; but the L A M B, that was slain, and is alive.

XX. As the *Seals* obstruct the Manifestation of Christ's Kingdom in the Soul, and in the Church; so the opening of them by the Lamb is the Revelation of his Kingdom, and of the angelical World ; which cannot be without his generating the Soul, in, and through himself, into the Light.

XXI. The new Generation of the Soul is a passing out of Darkness into Light, through the Power of the Lamb raising up himself therein, and redeeming it from the wrathful Source of Nature, in its dark and fiend Properties.

XXII. This internal Resurrection and Redemption brings the Spirit of the Soul, through all the Seals of Nature, into the very Substantiality of Christ's universal Body, the Principle and Center of Light Eternal, where Wisdom reigns in the Wonders of God.

XXIII. The regenerated Spirit draws after it the Soul; and that also draws the Body ; without which it cannot be perfected : And so the Soul is cloathed upon with the heavenly Body of the Inward Christ.

XXIV. This inward Christ, or Christ formed within, is the *New Creature* ; and is one with Jesus Christ sitting in the heavenly Places at the right Hand of the Father; being Spirit of his Spirit, and Flesh of his Flesh.

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XXV. Thus the Saints are one Body in Him ; and He is this Body in God : they enter into his Humanity ; and he becomes Man in them.

XXVI. By this New Generation, or New Birth, of Spirit, Soul, and Body, is the *New Man* perfected in Christ, and reigns with Christ, in the New Garment of his Body, compleatly put on by Virtue of the *Seventh Seal* broken up, in the Lamb's Nature.

XXVII. The *Seventh Seal Open'd*, shews the Holy Temple of God : in which are the Seven Candlesticks, or the Seven Lights of Christ in the Soul.

XXVIII. The two Apocalyptical *Seas*, which are the Fountains and Seats of two contrary Principalities, are the *Seventh Seal* consider'd either as *Shut* or *Open'd*.

XXIX. The *Seventh Seal* consider'd as *Shut*, is the Fountain and Seat of the Antichristian Beast ; arising out of the Sea of Corrupt Nature, or the Properties and Forms of Nature in their Impure State.

XXX. The *Seventh Seal Open'd* is the Fountain and Seat of the Peaceable Lamb-like Kingdom, and the Throne of Christ in the Soul ; as standing upon the Sea of Uncorrupt Nature, or the Properties and Forms of Nature in their Pure State, and fully Harmoniz'd.

XXXI. The Glassy Sea is the *Seventh Spirit* of the Eternal Incorruptible Nature, in which is the Joy and Delight of the Divine Majesty ; wherein the blessed Trinity triumphantly manifests itself, and beholds the true Angelical World, with the Holy Harpers of God.

XXXII. This Sea is the *Water-Stone*, and the *Water-Spirit* of the Wise : It is the very Substance and Corporeity of the Divine Nature, in Eternal Nature, and Compaction of all the Eternal Divine Powers, Properties and Forms : And herein are the Burning Lamps of Love revealed ; which are the Seven Spirits of the Lamb.

XXXIII. The Conquerors that stand upon this Sea, are such as in whom all the Seven Seals have been broke up, all the Seven Holy Lights of Christ have been Unseal'd, and all the Angelical Thunders have been heard to utter their Voices ; whereby there is such a Perfect Conversion gradually wrought out, of the Humane Will into the Divine Will, as they being fully Passive to every Divine Influence and Motion, in the Harmony of the Angelical World, are made as it were the *Harps of God*.

XXXIV.

XXXIV. The Process of this Conversion and Transportation is through the Mystical Death and Annihilation; which is comprehended under the Seven Seals, being only Consummated under the seventh, or last.

XXXV. The Process of the *Mystical Death* properly consists in a *Sevenfold Purification and Refining*, according to the Number and Order of the *Seals*. Yet chiefly herein are the Four First concern'd.

XXXVI. The Process of the *Mystick Resurrection*, and the *First Resurrection*, (which follows immediately here-upon) and of the Manifestation of it, is to be look'd for under the *Mystery of the Seven Thunders*.

XXXVII. The *Ladder of Mystical Ascension*, which is a True Manuduction to the *Divine Magia*, is set forth according to the *Gates of the New Jerusalem*; which are supposed successive.

XXXVIII. The *Glorification, or Descention*, is the *New Jerusalem* it self: That is, such a State actually introduced into the Soul, as may answer to the Pattern of that City descending from *GOD*, in a full Consummation of the Divine Nuptials.

XXXIX. In this Consummation of the Nuptials betwixt Christ and the Soul, the true *Divine Magia* breaks forth, by the Souls \* *Unipotency* with him; whereby Nature's secret Forms are set on work from the *Holy Ghost*.

XL. The Angels of the *Revelations* are the Angels of Time; being consummated after this Manner: Who are all *Divine Magi* in the Power of the *Holy Ghost*, and the *Anointed Priests* of the third and highest Order; which is called the *Order of Melchizedeck*.

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\* *Union and Communion in the Divine Power; so as to do all Things thro' Christ that strengthens it.*





*The M Y S T E R Y of the two Apocalyptic Seas ; of the Seventh Seal Opening ; with a Revelation of the Voices or Cries of the Seven Thunders, which St. John was commanded to Seal up. From the Revelation of Revelations. By J. L.*

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## C H A P. VII.

**A**S I was recollecting in my Mind the near approaching Time for the Manifestation of this great Overturning, which is to bring in the overflowing Stream of Christ's Kingdom into the Overcomers: Behold I did see, and hear the Voice of him from whom the first Heavens and Earth did flee away, who uttered these Words; *As there hath been a long and tedious War between the House of God, and the Serpent's Brood, together with the Harlot and Beast, who have maintained their envious War on the Ground of fallen Nature ; now come and see the Place where they shall lie bound in perpetual Captivity.* And immediately I was all filled with Light from the opening Centre of the peaceable Kingdom, that flows in as a virtual Life, felt in the Quality of the glassy Sea, with Sounds, Powers, and Lightnings, as if all of the old Earth were now drowned in this

this bright Ocean ; and there followed a bright Star, with a Voice going forth, which said, *The Lamb rising out of this new Elementary Sea, overcomes the Serpent and Beast, with all their Seed ; and this will be their Deluge, to an everlasting Victory.* So from hence it was demonstrated, that the Beast hath his Sea, wherein the great *Livathan* sporteth himself, and casts out Floods to persecute and make War against the *Virgin-Seed*, whose Element is the mild and sweet Temperature of the Glassy Sea : The other, out of which it is said, that the Beast did rise, is a terrible tossing working Sea, where all the worldly Spirits drive their Traffick, for to make *Babylon* pompous and great; who-ever love the Earth, and are Admirers of the Beast, that gives Riches and worldly Honours to such as serve him. But oh ! come here, and see how he must fall with his whole *Hierarchy*. Wherefore let none trust to his Kingdom, which in one Day shall be made desolate through the fiery Judgments. Here are two Seas at strife one against the other : Turn your Eyes inward, ye that are the Lamb's Warriors, and witness bear to these two Seas meeting, within the Ground of Nature. The Sea of the Beast contains great Abundance of Riches, according to its perishable Kind ; besides, there is an Overflow to the Merchants of it, that are in a free Trade to uphold that worldly Kingdom, wherein all Nursery of *Sins-Witchcraft* is maintained. But according as I was called upon to come and see, I saw how the Beast and all his rich trafficking Sea is to be dried up, as the Lamb of God shall fill his Vials from out of this glassy Sea, and pour them upon it : Then all its Pomp and Riches shall sink as a Mill-Stone, never to rise again. Oh ! at this let all our Nations rejoice within us, as this Vision is fulfilling.

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C H A P. VIII.

NOW follows another great *Mystery*, which I was called upon to look into, concerning the *Seventh Seal*, wherein lies hid the Reward and rich Prize, which though not yet given in Possession, yet the Holy One hath seen it expedient to Reveal, by breathing forth this

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Word in me, saying, Come thou apart, and sanctifie a Fast, touching nothing of the Leaven which is found in the House of Fallen Nature : abstain from every other Cup, but what I the Anointed shall fill out unto thee, from the burning Sea of Glass ; which will be a Lamp to give Light, and perfect Knowledge, in the most hidden Things that everlasting Wisdom hath hitherto sealed up.

For to you who are come to the Sixth Seal, and to your burning Elements in the heat of that melting Furnace, these further Secrets are disclosed, for the Consolation of you, who shall hold out in this last Battle-Race for Conquest. Therefore put on your Life-Armour Day by Day, and continue in the Fight, for Joy of that which is now revealed, as your Reward ; taking all care to abstain from the Leaven of Imaginations, which may stop the Sluice of Revelation in its Purity.

The empty Bowl with light burning Oil then began to come in, and became a rising Spring, which did give Light to the dark Socket of my Understanding within ; and the first Thing that was shewed me, was an open Book, written within, and every one of the Seven Seals broken ; and it was in the Hand of the God-head-man, who said, Come and read what are Seven Thunders, which my faithful Witness did declare of in his Day of Revelation ; but which were then to be sealed up, because the Day of their fulfilling was so far off. But now in this present Time, there hath been such a fervent Heat of flaming Intercession, as hath made all these Seals to melt away, that the Secrets contained in the Book might be opened and made known.

This Living Book, which was presented to my View to read, was the glorified \* Person of the Lord Jesus : who did now appear to reveal what was sealed up in the seven Thunders. His Presence was not terrible, as appearing under the Veil of pure Humanity, where he hides me as in the Cliffs of his own Spiritual Body, whilst he talketh with me ; who said thus, Thou art come to a deep Knowledge ; for here the greatest Good, and highest Being stands unsealed to the introverted Eye of thy Spirit, that can enter into the Light of Eternity, where the Looking-Glass of all Mysterie does stand open.

\* Consider'd here as to be manifested in restored Nature : i. e. The Word Incarnate and Glorified, and the Process of his Manifestation in Humane Nature at large, as yet sealed up under the Curse, in the strict Justice of God, is the Substance of this Book, here opened by the Lamb, as now coming in his Kingdom.

## C H A P. IX.

**N**OW the Cry of the first Thunder was this ; Behold how the six days Creation is come to its limit, and Man ceaseth to be ; being returned into the Eternity of his own Spirit, there to rest in God : While the Number of the Beast is summed up, and his Kingdom finished ; with the Ordinances of Day and Night, which take place in this changeable Element ; from whence the Craft and Subtilty of Reason doth arise, to uphold und maintain the lapsed earthly Life. All which there will be no further need of, according to what the second Thunder doth utter.

The second Thunder uttered as follows ; Come and see them, who out of the Bed of passive stillness do now arise ; and come forth all new and immortalized, to rule as Gods in an immutable Creation ! These are they who have been exercised in great Tribulation, and lain as dead under the Seals ; but they are come to live, and take the Lamb's Power to reign in God's Omnipotency ; which is the only Instruments they shall play upon, to subdue all inwardly and outwardly : For they are now put in Commission under Him, who is come to judge the Quick and Dead, and to remove all Things, wherein the Serpent's Brood hath been nourished.

The Cry of the third Thunder is this ; Ho ! come ye whose Names are written in the Lamb's Book of Life : the Way is all cleared ; and the great River Euphrates is dried up, to give Passage to the Holy Land ; where the Tree of Life shall meet you with its flowing Fruits, whose favour leaves a perpetual Sweetness, and such a strength of Joy as will make you know how the Feast of Tabernacles is come indeed, with God alone, it for to celebrate and keep. The Walls all ranged are with Seraphims, that are appointed for your Guard, to usher you into an higher Sphere, and more magnificent Place, than this which was the Seat of the first Paradisiacal Man ; where you are to make but your forty Days Stay : For an higher Orb doth descend as a Cloud to take up the Elders, that have their Throne-Seats prepared in the great Jerusalem City ; which is the settled Rest, where no more removing is feared : for there is an indissoluble Link, all fixed in a co-operating Power, which never shuts up.

The fourth Thunder opened thus unto me, by Way of Vision ; I saw seven Golden Candlesticks branched out from

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from a Stud of Gold, and each Socket appeared empty ; and there came one in the Appearance of a Jasper-light, and poured in some sparkling Liquor ; and there arose a shining burning Lamp, which sent forth Flakes of light very numerous, running up and down like Lightning, so as nothing could contain them, nor prevent them from going whither they would ; then was it cry'd in my hearing, *What hast thou seen ? but the great Wonder of the fourth Thunder, disclosing the fiery Lamps, that are appointed to be fixed in renewed Nature, which are so impowering, that on whomsoever they rest, they act, and do whatsoever they sink their Will into.* For the Concord of these seven Spirits is of that Force, as they can save or destroy ; bind or loose : They are the seven proper Powers that must make out, who are God's co-deified ones, and commissionated to act in this last Scene of Wonders, in the Wonder-City, that shall be all compated of pure Spirits : Hear and see, ye shall be planted there as the great Cannons ; for these Powers will multiply as a great Host, which can cut off this visible World at one Stroke : This is the great Reserve to be given as a Reward to the suffering Conquerors.

The fifth Thunder cry'd, Now unseal the Tabernacle-Testimony ; let the Eternal Gospel of Love and Peace go forth in the Cloven Tongue, which can only speak out what springs from the Original Law of restored Nature to its primary Purity, out of the Fountain of the Deity : Behold, these are the separated and anointed Ones, who have this Gospel-Dispensation as a perpetual rising Spring, proceeding from the Holy Spirit, who can indeed absolve and pronounce Remission of Sins. For Power will rest upon those who can convey the New Testament-Blood, to heal and deliver from the infective Root of Sin ; not in a painted formal Imitation, but there shall go forth a Fire-Breath, to send this healing Gospel into the very Center-Root of the Sick and Sorrowful in Spirit, who under the Wound of Sin have lain long for Cure. To which true Royalty and Priesthood, some shall be more eminently ordained, for the gathering in of those who lie under the Babylonish Rubbish : Who shall be raised through the out-going Might of the everlasting Testimony in the Blood of the Lamb's Life ; which is the known Character that only shall be given to them.

The Declaration of the sixth Thunder was thus represented to me ; I saw one holding forth a Saphire Signet, or sealing Stone, with which were to be marked all the Freeborn that do belong to the New-Jerusalem. For none but such as are marked can have Right to the vast Riches, which

which are concentrated in Wisdom's Bank: who to this Day hath locked up the Bride's Dowry, and will not part with it, till she can come with this Seal upon her Heart: Which is now brought out to put the highest Impres of Saphire-Glory, and Purity, that may signify, that the Lamb's Bride is all thus dignified. Oh! who shall henceforth detain those Riches, Wealth and Honours, which have been treasured up from before the Foundation of the World? For all must now be given up to her Command; whether it be in Heaven or Earth, or in the Glassy Sea, whether in Heights, or in Depths, or in any of the Eternal Spheres. The Sealing Name is every where the Authority, that must set all open, which hath been locked up hitherto; because none could bring along with them the Seal, which is now freely brought down of God's own Engraving, and therefore can never be counterfeited; for it bears the lively Portraiture of Father, Son, and Spirit, to whom all Riches, Power, and Glory are given.

The last Thunder comes in great Power, to declare the Great Day of the Marriage-Feast of the Lamb; The Fountains run now with that Spirit-Wine, that was in the Grape before all Time; the choice and precious Fruits, ripened by the serene and pure Element, are prepared, and the Table is covered with all Replenishments, that God himself can set out: To express the Content and Joy, he takes to see this Consummating Day; wherein Isaac hath brought home his Rebecca into God the Father and the Mother Jerusalem's Glory; where henceforth a perpetual Feast of Joy forever is to be kept. Angels now sound your Trumpet-Songs; because the Harvest is reaped, and God's Kingdom come. The Lamb and Bride are now met, to maintain a living Fame in another Creation. The Redemption is finished; Salvation is witnessed; and the Mystery of God is Unsealed. The Harpers are summoned to the Holy Choire, with their Sounds and Fiery Tongues; that may proclaim the L A M B hath given up the Kingdom, consisting of perfect Spirits: That God only may be the Top covering of great Majesty, Strength, Wisdom and Glory; in, and over all the Inhabitants of this Holy City; which beareth this Name: T H E ALMIGHTY GOD DWELLETH AND TAKETH UP HIS ABODE HERE.

Henceforth bless the Lord on High;  
Who has unseal'd victoriously,  
Treasures rich that hidden lie;

What

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What can be hid from Souls, that have the Art  
Of piercing into Jesu's Heart ?  
Hence Tribute Offerings let us bring ;  
Just due to the Almighty King :  
Who only can Reveal these wond'rous Things.

O what Seraphick Sounds are these I hear ?  
Thundering aloud from the Celestial Sphere ;  
Love's Call to all that have the Hearing Ear :  
Which as the Door is to the golden Ore,  
Where Treasures infinite are laid in Store ;  
But only found by Spirits Meek and Poor.

This is the State, in which the Soul's bright Eye  
May see God Intellectually ;  
Tho' Speech and outward Converse fly,  
The Thunder of his Power abides Essentially.  
This is the Day in which we shall rejoice,  
To see the Act of God, and hear his Voice,  
As Thunders, and as many Waters Noise.

What is it but the fiery piercing Eye,  
That can the long Seal'd Book untie ?  
Wherein the perfect Number Seven does lie.  
Blest be that Power, that from on high,  
Hath open struck the Crystal Rock,  
Whence the Seven Thunders all amazing fly.

I feel the gushing in of Crystal Springs,  
Whirling as on Cherubick Wings ;  
Nor condescending more to Earthly Thing.  
The Glass so clear, thro' which I see,  
Beholding glorious Objects variously,  
That snatch'd away before I am aware.

Pass we on to the Sea of Glass ;  
Thro' all Worlds we make our Pass.  
Brought home at last to our own Native Land ;  
Where all God's glorious Works and Wonders fair,  
In sweet and beauteous Order stand :  
I view what Mortal Eye could never bear.  
Ah me ! How lovely all Things shine  
In their Coelestial Forms Divine ?

O Mirror clear ! O Lot and Portion dear !  
O best Inheritance to dwell for ever Here !

Thrice blest, in whom the latter Ages Wonders  
Shall be unmask'd of these Seven mighty Thunders ;  
That feel and see ;  
That possess God in Unity :  
High raised into the Bosom Heart of Love,  
The Secret of the Deity :  
Whence Life immortal springs ;  
All hidden Blessings, pleasant Things :  
Fruits Paradisial grow :  
Rivers of Pleasure flow ;  
That swallow up in Joy that has no End ——.



P O S T:



POSTSCRIPT to the  
HEAVENLY CLOUD now  
Breaking. By J. L. 2d Edit.

**T**hath pleased the Author and Fountain of Life, to lengthen out the Line of my *Spiritual* and *Natural* Life, whereby I might see some Fruits of the Spirit's Work through me, by the Reprinting of this Treatise; concerning which there is a Cloud of Witnesses, that have given their Testimony of the Efficacious Power, which they have felt therefrom: Which has enkindled and stirred up a Spirit in some, for a new Edition of it, for the Publick Service, and Benefit of the present and ensuing Generations; whereby the same Process may be carried on, according to the New Birth formed in any one, so as they may experience a Growth, till they come to the last Degree of it. And as they desire to reach this high Mark, to the *Top Ladder of Ascension*, this Caution and Direction let them observe, that they first descend into the Valley of Meekness and Passiveness, and Breaking from their own Will, as not found out of the Child-like Spirit: Offering themselves free and voluntary to the Leadings and Inspirings of the Dove-Spirit, that will open the Treasures, that yet lie so deep in God to be brought forth; because there is a new School erected, under the Government of the Virgin-Wisdom of God, that as soon as they are born into Christ, they are taken care for, to be brought up in that Divine Method, and Celestial Learning, that may qualifie and make them meet for a Translation, into a new State of Living; which is an Entrance into that *Faith*, that consisteth of various Degrees, appropriated to the Spirit of *Wisdom*, for to open the Mystery thereof;

thereof ; taking out one Manduction after another, till they come to comprehend the invaluable Treasure, that lieth hid therein. This is the Groundwork, that *Wisdom's Disciples* must first set their Footing upon, digging deep here, till they find this Golden Grain ; which when once found in great Joyfulness, yet here is not to be a Rest, till into the Furnace for a further Progress and Tryal it shall pass. At which let none be dismayed ; for the Regimen of this Fire consisteth of the devouring Love-Flame, which the pure Eternal Breath from God does maintain, till the *White Stone* shall be formed into a substantial Body, wherefrom the Powers of the Deity may go forth, to renew the ancient Deeds of the Holy Ghost. This is the *Unity of the Faith*, that is set before us to arrive to. Then none need to be concerned for what in the World so troublesome and controuling, so perplexing and vexing is ; for this tryed Stone, as to its *Projection* it comes, shall all pernicious and evil Things into That, which is gentle, meek, precious and powerful, turn. O this worthy and weighty Stone ! Who would not be willing to be trained up in this Divine School of *Faith*, till they have attainted all the Composition-Matter thereof, that so in the ruling Might of the Godhead, manifested in Christ, they over all temporary and earthly Things may reign ? Surely there is nothing can be a greater Motive than this for Holy Souls, that are born again, to enter themselves Scholars in this Divine-Magical School ; where expected may be high Ordinations to the Kingly, Priestly, and Prophetic Offices, to be settled upon the Holy Students in this Spiritual Philosophy.

*Object.* But methinks, I hear a Sound and Cry from those that of a timerous Spirit are, still in Questionings and Fears of the Possibility of reaching to this high Step of all-conquering *Faith*.

*Answ.* Now the Council of the Holy Ghost to such is, That against all Contradiction from the Birth of Reason, they all-valiantly resist ; calling to Remembrance the Patriarchs, Prophets, and Christ himself, with his Apostles ; who were Instances of this high working *Faith*.

*Object.* But there may be further Objections made. That the Prize indeed is great, but the Way to it so hard and difficult, that very few can hold out the Probation State.

Now, What doth the Spirit of *Wisdom* reply in answer to this ? But that they submit themselves under her pure Discipline,

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Discipline, sinking away from their own Understanding, Wisdom, and Knowledge ; that as emptied of all, they may be filled up to the Brim with pure *unction* ; which will give a virtual Power and Strength, and such Sharpness of Understanding, as they shall take out one *Lesson* after another ; and also have Encouragement to encounter with a valiant Spirit, all whatever may oppose and stagger the Faith. Thus they being found in the Way that tendeth hereunto, many sweet pleasant Flowers shall grow on each Side of the Way ; and these will give forth their Odours, that they may be refreshed, and not be tired, or faint in their Course. So that all the Crosses and Troubles, all the Thorns and Thistles by the Way, shall be outbalanced by what may be secretly hereby enjoyed. So then it matters not what may be upbraided, and reflected any wise by the Spirit of the World, upon these who in the Life and Process of *Faith* do keep their Walks (*Enoch* like) with God ; as what Gain or Advance do you make by going out of the common Road and rational Life ? and what good Effects can you shew of it ? This misjudging Spirit, that under the Obscurity and Darkness doth lie, shall have its Face of Covering pulled off ; when these Heirs of Faith shall, out of their State of Minority, come to possess their Revenues and Crown : So that it shall not be said any more, What is your Hope in your Beloved ? Or what is it that he will endow you withal, more than others ? Which is not to be accounted small, but very great ? because such pure Spirits as shall be essentially espoused to him, shall not want (being of that Royal and Heavenly Family) for choice Feeding and rich Cloathing, with rich Jewels, for Ornament and Distinction ; and shall be admitted into the high Order of angelical Spirits, for their Associates : So that tho' living in a Disguise, as to their outward Form and Figure, here in the Eyes of Mortals ; yet they have their Converse and Dwelling in God, above what shall be seen, judged, or known by the Inhabitants of the Earth. But this is not all that they are in Election to obtain ; but as they grow up in Wisdom and Stature, and Skill in the *Divine Magia*, by the Out-going Acts of mighty *Faith*, they shall not only be, as the King's Daughter, all glorious within ; but shew it outwardly also, by having Command, and Dominion over this lower Principle : So that in this Family of *Faith* no Scarcity shall be known ; but while others are in hunger, they shall be fed ; while others are barren,

barren, they shall be fruitful; The Curse from them shall be rolled away, and the endless Blessing shall multiply upon them out of the everlasting Mountains, where Treasures unknown shall to them abound.

" Now, in order hereto, for the Encouragement and " Support of the believing and waiting Souls for such a " blessed Day, a descending Globe I did see, as represent- " ing the New Kingdom. This was filled with Christ the " Head, and the bright Body of Saints, that were constitu- " ted to keep the Records of the Intercessions and Prayers " of those, that have longed for this Appearance and King- " dom; dated in Time from the Beginning of the first Cen- " tury, after his Ascension, and so onward; still approach- " ing nearer and nearer: that so the Faith that hath run up " so high, as to reach an Accomplishment of the Prophe- " cies and Promises, might accordingly be made good. " Wherefore these Elders were commanded to search in- " to the Rolls, whether Time's Numbers were not finish- " ed: And it was brought in by them, That the Time " was now upon its Expiration, that such as were to be " of the First Resurrection, in the spiritual Body, were to " ascend up into this Globe. For which a Door was im- " mediately opened; and then was beheld a Descent, as " it were of the Spirits of several of these great Elders rest- " ing upon such, as were designed to ascend up into this " Globe; and it appear'd that such had great Union in Spirit " with 'em, who did rejoice in the Prospect and Hope, that " some elected ones, while yet cloathed with corporeal Forms, " might see the actual fulfilling of what they died short " of, but in the Faith of it: So as they stand in Christ's " Spirit, they concur and work with the highest Degree " of Saints grown up here.

" Now it was shewn me, that such as were ordained " for this Ascension, were so qualified, and endued with the " Light, and glorious Influences out of this Globe, (which " seemed to hang in the Middle, between Heaven and " Earth,) that it was as a Ladder of Ascent unto them, " which divided them from all Earthly Weights, that no- " thing might touch, or mingle, to hinder their spiritual " Flight. For the Business and Heavenly Affairs, to " which they are called, cannot admit any of the tempo- " ral or secular Matters to interfere with them; for it is " with them, as it was with Moses, when he entred into " the Cloud to speak with God: These so entring into this

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" transparent Globe, to receive the Laws, Institutions,  
" and Ordinances, that relate to this new model'd World  
" and Kingdom. And it was expressly pronounced by the  
" Spirit, that the Time for these *Ascending Angels* was not  
" to be protracted any longer. Which is imply'd by the  
" the Globes so near descending : which hereby doth invite  
" those, that are designed to heave up to it, that they  
" may come down with their Commissions Sealed; and o-  
" pen further to the World those Mysteries, that have  
" been yet concealed.

Now by all this, is sounded forth a mighty Call to those that are of the First Resurrection Fold, that they hast to put on the Wings of the Dove ; so as to mount, and fly away ; (for it is now break of Day) that they may see also by the Dove's Eye, this their ascending Way, and so Entrance may find into this *Globe of Eternity*, that is now descending into *Time*. For great spiritual Business and Employ is to be put upon such, as separated and anointed are to the Holy Function of this High-priestly Court ; whereunto they must wholly give their Waiting, to hear, and to receive, what from the *Tri-unity* shall be determined : For tho' there hath been a long Silence, as to immediate Communications of the Mind of eternal Wisdom, (except to some few choice and eminent Spirits, who have known Ascension after this kind in Spirit ; to make a Report of what they have seen and heard;) Now the Age of Time is come for a more general Drawing, and Invitation ; that there may be no longer a Famine, for want of the essential and inspeaking Word immediately opening it self. For tho' we have had the Blessing of the Records of the literal Word, which suited to the Ages, and Ministrations foregoing ; which also are still to have their Usefulness : yet is not this so as to put a Stop to, and Restraint upon the further Manifestation, and Revelation of what is to be brought forth in this latter Day. For the old Prophecies must have their Time of fulfilling, and Knowledge of the Divine Mysteries must have its Unveiling ; which are too deep to be fathomed by the meerly literal wise Ones : And therefore it is set over to such, as have chosen these weighty Treasures.

It was further signified to me, that those that were accounted worthy to draw up their Will-Spirits, and Minds, to join with these descending Powers, should not come down empty and void, but be filled with that Wisdom  
and

and Knowledge, by what they shall have seen and heard within this *Holy Place*, whereby they may make such a true, and even demonstrative Report, as may cause a great Turn, and Overturn, in the Kingdoms of this World, that have long lain under the Beast's, and Dragon's Reign. For Deliverance and Redemption out of which, these ministering Angels of Time, shall have Liberty of Ascent and Descent, to bring down Orders; and to be exercised in those Powers, that may prove how Christ the Lord is opening the Reign of his Kingdom on the Earth, by such noble Heroes as shall in the *Faith* encounter, and overcome all the mountainous Heights of the Powers of Darkness, and the strong Tides and Tempests thereof, that will lift up themselves against the Appearance of the Kingdom of the mighty God and Saviour. Who is come to set his first Footing, to begin (and carry on) his Reign, by, and in his Saints.

Hear then now, and understand all ye Nations and Kingdoms; take Notice, and observe such among you, as God will raise up for himself, to be ascending and ministering Spirits. For know, it is a stirring Time; wherein God will prepare for himself a Heavenly and Priestly Host, that shall sound the Horn, that is to be filled with the pure *Air* and *Flame* of the Holy Ghost. Therefore it concerns all that would of this Priestly Spirit be, to gird up in the *Elijah Might*; whose flaming Chariot must again descend, to bring down renew'd Powers from the Heavens: For by this Spirit prophesied it is, that the mighty Things, that relate to the new Creation, are now upon their opening, from that *Kingdom within*; which shall the Diadem, and Crown of Glory, through the Dominion bring over all Terrestrial Things.

This concludes with the following Poem; by a Friend of the Authors.

SEE, see the Heavenly Cloud at last descends;  
Heav'n's Prince inglob'd in Light, the Welkin rends;  
And the fair Saintly and Angelick Host  
In bright Array attends.

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Half way He comes our Rising Flames to meet :  
Ascend ye Heaven-born Souls, his Foot-steps greet :  
O bring your Off'rings on Love's Altar pure,  
And lay them at his Feet,

The Mystic Ladder of Ascension High  
Is fix'd for near Communion with the Sky ;  
Angels Ascending, and Descending free :  
Such now shall Mortals be.

Who on Cherubick Wings of Faith and Love  
At Will thro' Earth and Heav'n shall freely rove ;  
Emptying below their upper Springs of Bliss ;  
And make Earth Paradise.

Thus breaks this Heavenly Cloud ; not in fierce Ire,  
But sweet, mild Thunder-Calls ; Love glancing Fire ;  
And gentle Showers of melting Nectarous Dews  
That quench inflam'd Desire.

O mayst Thou first, thy self blest AUTHOR prove  
Victorious, and possess this Orb of Love :  
Spy o'th' New Canaan, thither Millions lead ;  
And our inferior Souls, at Distance due  
Thy happy Foot-steps tread.

AN



A N  
ELUCIDATION  
OF THE  
*Times and Seasons,*  
AND OF  
GOD'S OPERATION *therein.*

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CHAP I.

**T**HE Root and Foundation of all Essence, is God.  
The Root and Foundation of Time, is Eternity.

God, in his Eternity, through the Super-Eminence of his Divine Nature, comprehends all Time; and is at once present to *Past and Future*.

His Act and Operation in himself, is at once Infinite and Eternal. His Operations *ad extra*, or in the Sphere

of Created Nature, are Finite; accommodated to the Capacity of the Creature; and with Relation to Before and After; or to Past, Present, and to Come.

He is without Number, Weight and Measure: He is a Unity that contains all Number; yea, Infinite Variety in it self.

He is Essence, Substance, Demension, or rather Spiritual Extension, without Bound or End.

He exists in most perfect Proportion and Harmony of all his Powers and Attributes, each one in its Kind and Nature, and all together Unmeasurable and Infinite.

Yet in Finite Nature, whether in the Angelical, or this Visible Creation, he works in the Subject Matter of his Operation in Number, Weight and Measure; or in Proportion, Arithmetical, Mathematical, and Harmonical.

His Act in Himself, is One, viz. the Eternal Generation of his Eternal Son; of which all Nature, Temporal and Eternal, bears an Adumbration.

Creation, Emanation, and Regeneration, proceed from, and are but Partial Variations of this One Eternal Act.

The Unity displays it self in Trinity; the Trinity in the holy Septenary, or Seven Spirits of God, Rev. i. 4. The Septenary in Denary, or the Ten Saphiroth; and so on to Hundreds, Thousands, Millions, without End of Number.

In these Variations God Images Himself on his Works of Creation. And he that can trace the Representations of the Unity, the Trinity; and the Septenary throughout whole Nature, has the true Key to unlock the deep Mysteries thereof, and of God's Operations in it.

Here is the Ground of Mathematical Dimension, Three-fold, in One Substance; neither more nor less; viz. 1st, Length; 2d, Breadth; 3d, Height and Depth; and of the Six Perpendiculars in the Globe, formed out of the three Diameters, and proceeding from the Center to the Circumferential Line; which makes the Seventh.

Here is the Ground of the three Prime Concords in Musick, Harmonizing in Unity; and of their Variation into the Septenary of Notes; which, in every Octave, Upwards or Downwards, begins again, and forms the Scale.

Here is the Ground even of Grammatic Personality; I, Thou, and He; in which first Circle of Singular Number, is contained the Compound or Plural; We, Ye, and They:

As

As thus, the First, speaking of the other Two in Conjunction, says *We*; to the other Two, says *Ye*; of the other Two, *They*.

Here is the Ground of the *Tri-unity* in Man, the Image of God; consisting of Body, Soul, and Spirit, (according to the Apostles Distinction) combin'd in Vital Act, and Unity of Person.

And here is also the Ground of the Distinction of *Time*, viz. Past, Present, and to Come: Some Representation of the Union of which, is seen in Man; on one Hand, by *Memory*; on the other, by Foresight of Wisdom, of Events in their Causes; by Forebodings in a Natural Prophetick Spirit, called by some the *Evester*; and this sometimes Visional of Things to come; as in the Case of the *Second-Sighted*: But chiefly by the Spirit of Prophecy; which belongs to Man in his Perfect State; and is given to many before, under high Degrees of Regeneration.

The *Elohim*, Gen. i. 1. Refer, as to the Trinity, so also to the Seven Spirits or Emanative Powers of the one Spirit, which is said to move upon the Face of the Waters.

And here is the Ground of the mysterious *Septenaries* of Time. God's Six Days of Creation, were the Six Courses or Operations of the first Six of these Seven Spirits; and the Seventh Day the Rest of all in the Seventh. Hereon are founded Man's Six Days of Labour, and *Sabbath* on the Seventh. Also the Six larger Days, or Millenniums of the World, entring into the Grand *Sabbath* of the Seventh, or the *Millennial Kingdom*. Here is also the Mystery of the Sabbatical Year, and the Year of *Jubilee* under the Law. Hence also, from the signal Appearances of the Operations of God in the Ages of the World before *Christ*, they are distinguishable by remarkable *Epochas*, and are actually distinguished into Seven, by our best Chronologers. And lastly, here is also the Ground of the Division of Time, and Order of the Ages of the *Christian Church*, figured by, and characteriz'd in the *Seven Churches of Asia*, i. e. Representing Seven Periods of the Church of *Christ*, to follow under the same Names, and in the same Properties of Good or Evil.

## C H A P. II.

**C**reation, considered purely, and as the immediate Act of God, needs no *Chaos* of Confusion and Darkness to be first produced, as a Subject Matter, to be formed into Order. God of himself works all in Unity and Harmony; and so is every Product wrought out in pure and immediate Creation, as of the *Angelical Worlds*; the Subject Matter, or Substance of them, being contained in, and given as a Seed out of, and through the Almighty Speaking Word. But the Creation of Man, and this Visible World, was out of the Darkness and Chaos of Confusion, caused by the Fall of *Lucifer* and his Angels; whereby, thro' Breach of the Harmony of the Properties, and Division or Separation of the one Quint-essential Element, His World or Kingdom was running all to Rack and Ruin; which God stopt by proceeding to Creation; turning Him out, and putting a New King, *viz. Adam*, in his Place; formed at first lower than the Angels; and his World far lower than the Angelical; but gradually to be sublimed into a Heavenly Nature, and made Part of Heaven as at first; which will begin to appear in the Seventh Millenary of the World, or Kingdom of *Christ* on Earth; and be perfected at the End of this World, or the New-Creation.

As God Creating Immediately, works all in the Unity and Harmony of Love, which is his Nature; so, *Re-Forming*, and *Re-Generating*, (in the Case of Matter or Subject, wherein the Properties are divided, and thereby contrariety introduced) he acts, with Relation to the Creature, in a different Manner, or distinct Operation, and that Two-fold: 1st, By the exact Order of his *Justice* and *Judgment-Work*, to subdue the Contrariety or Evil; and 2d, By his Grace and Love, communicating the Heavenly Powers, and Paradisiacal Virtues, or the Divine Life of his own Spirit in the Intellectual Subjects.

These two Acts or Operations of God, run through all Ages of the World; and are the Ground of different Dispensations:

pensations: Of Law and Gospel; and of the *Elias Dispensation*, preceding the *Millenial State*, and of the Kingdom it self.

The Work of Justice and Judgment in the Church, acts in subduing the opposite Powers, and destroying the Works of the Devil and Anti-christ, usurping the Seat of Christ therein; the Powers of Grace and Love in forming the New Birth of Christ in the Souls of Men, and his own Image in the Church at large.

*Anti-Christ*, in the strict and proper Sense, is distinct from *Satan*, or the Devil as considered in his own immediate Principle and Kingdom: But is *Satan* or the Devil considered as having ingenerated himself into the fall'n Humane Nature, and therein formed *Bodies of Persons*, acting by his Spirit, or *Hierarchies*, more or less modelled, according to the Nature of his Kingdom; and therein opposing and warring against the Kingdom of *Christ*. Hence 'tis that the *Number of the Beast*, and the *Number of a Man*, (considered in his fall'n and corrupt State) is said to be the *Same*.

The *Number of the Beast*, and consequently the Time of his Power and Kingdom, is limited; and being not able to reach the Number of Perfection, when *Anti-Christ* comes to his Limit, he sinks and falls under the Number and Power of *Christ*, or the *Lamb*; who carries on the Conquest to the erecting his own Kingdom.

The Ground or Beginning of the Number of the Beast is *Two*, without a Principle of Union; all in Discord and Contrariety; opposite to the Unity of God. His Number 6 is his Trine of Duality and Discord; opposite to the Holy Trinity in Unity, or the Holy Three eternally One, as combined in the most perfect and absolute Unity of Love, wherein the Divine Nature consists.

The Trine of Sixes, or 6 6 6, is the Compound Number of the Beast, relating to him, as in the Enlargement or Extent of his Kingdom. The Number Six, as found either in the Simple, or in the Compound Number, denotes Him and the Subjects of his Kingdom, all in the *Six Days Toil* and Labour, in the *Self-Activity* of a Will divided from, and opposite to the Will of God. So that the Number of the Beast is Six, considered as one short of Seven; Sixty short of Seventy; and Six Hundred short of Seven Hundred, i. e. all in the Six Days Toil of their own Workings, and never reaching the Seventh, or Holy Sabbath of Gods Operation and Rest in 'em.

The

The Number Six, as *Simply* taken, relates to the *Mark* of the Beast: As a *Mark* is the shortest Signification of a Thing or Person: The Number Sixty to his *Name*, or the Display of him in his *Nature*: and 600 to the Number of his *Name*, or the full Extent and Display of him as in his Kingdom.

This is the Limit of the Number and Power of the Beast, and Man in whom he acts. But the Number of the *Lamb*, from the Unity proceeds to the Ternary, to the Septenary or Sabbath of Rest, and to the Denary, or Crown in Simple Number; and in Compounded to the Seventy, the Seven Hundred, and to the full Thousand, and so on to Infinity.

*God* and *Satan*, *Christ* and *Anti-christ*, have wrestled together in the Ages of the World, to ingenerate and form themselves in Persons and Bodies of Men, Churches, Hierarchies; and brought forth in several Persons, great and notable Figures and Representatives of themselves: As on God's Part, in *Adam* and *Eve*, before their Fall; after, in *Abel*, *Noah*, *Abraham*, *Isaac*, and *Jacob*, with their Females, Typical also, *Sarah*, *Rebecca*, *Rachel*. In the twelve Patriarchs, in *David*, *Solomon*, Queen *Esther*, and *Mordecai*, *Christ* in the *Flesh*, with the *Virgin Mary*, his Mother and Bride, Representative of the *Virgin Wisdom* of God: In the twelve *Apostles*: In St. *Paul* Eminently, as called by *Christ* in the Bosom of the *Father*; actuated by the *Paternal* Power in a peculiar Manner; and set a Figure of the Third Ministrant, and the Call of the *Jews* therein. In the Emperor *Constantine*, in whom was given a glorious Figure of *Christ* in his Temporal Kingdom; and so on, in the eminent Defenders and Vindicators of the Truth and Spirit of the *Gospel* in succeeding Ages. Sometimes also, in three Persons immediately following one another, Figurative of Father, Son, and Spirit, as *Abraham*, *Isaac*, and *Jacob*. Sometimes three together at the same Time; as *Mic. vi. 4. I sent before thee Moses, Aaron, and Miriam*, who, as *Prophets*, represented the Holy Spirit.

On the Part of *Satan* and *Antichrist*; In *Cain*, in *Cham*, in *Pharoah*, who kept *Israel* in Bondage, in *Absalom*, *Abiathar*, *Judas*, *Simon Magus*, *Nicholas*, *Cerintius*, *Arius*, *Julian* the Apostate; and so on to succeeding Ages. And in every Age, *God* and *Christ*, in the Power of Judgment and of Grace, have proceeded conquering and to conquer, 'till

till the last and greatest Appearance of Anti-christ, Personally Incarnate, in Imitation of Christ, shall be discovered, and himself destroyed by the Brightness of Christ's Appearing.

Those on God's Part have appeared some in the Property of the Father, some of the Son, some of the Holy Ghost, some of the Virgin Wisdom distinctly; and Christ in the Flesh, of All; having the Bride also in Himself: So those on the Part of Satan and Anti-christ, some in the Property of the Dragon, the Tyrannic and Persecuting Spirit, some of the Beast, in Fierceness, Enmity, Discord, Luxury, and Sensuality; others, of the False Prophet, preaching Peace to the Wicked, and perverting the Truth as it is in Christ, by Anti-christian Doctrines: Also displaying the Spiritual Fascinations in the corrupt Female Nature, as in the fall'n Eve, the Witch of Ender, Jezebel, King Abab's Queen, and Athaliah, Jazebel of Thyatira, that called herself a Prophetess, and the Whore of Babylon, the Mother of Harlots and Abominations, &c.

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### C H A P. III.

AS the Six Operative or Creative Powers, or Spirits of God, rest in the Seventh as their Centre, Summit, or Crown; so in the Circles of the Ages, bearing Impression and Adumbration hereof, what has been wrought out in the Six Days Process, centres and rests in the Seventh, as its Sabbath and Crown. Hence in the End of every such Course or Process, or the End of such a Circle of Time, whether greater or less, appears as a Product of it, some Great Manifestation of God, or some Great Patriarch, Prophet, or Type of Christ, as Noah, Moses, Abraham, David, &c. in whom, as Indexes of the Times, the Former Course or Age ends, and the New One begins.

Beside the Septenal Courses and Ages of the World, both before and after Christ, it is also to be observed, how the Septenary forms or resolves it self into a Trine or Ternary of Courses or Minististrations, viz. of the Law, of the Gospel Suffering, and of the Gospel Triumphant, sign'd with the peculiar Impressions of Father, Son and Spirit, working therein to bring forth the Temporal Crown and Grand Sabbath of the World,

In

In these various Courses and Operations of the Holy Septenary and Trinity in the Ages of the World, the Latter are still more *Full*, i. e. with a Greater Manifestation of the Divine Power and Glory, still more and more subliming and extracting Quint-essence and Spirit from the Phlegm and Mixture of Creatural Act and Spirit, a-bounding thro' Defect in the Subject Matter of their Operation, in the preceding Courses.

As a lesser Circle, or even the least, contains the same Lines, in proportionable Dimension, with the Greater: So greater Circumferential Rounds, contracting to lesser and more Central in Substance and Spirit, the lesser still contain and show all the principal Lines, the main Strokes and Indexes of Divine Operation, as the Greater; and on Account of this Fulness, Substantiality or Spirituality, may be termed the Greater.

This proceeds from the *Uniformity* of Gods Acting in all Ages, and the same End he has still in View, viz. to purge and clarify sinful and defective Spirit, and Spiritualize impure and gross Matter. Hence are the Gradations of the Law, in External Performances and Bodily Exercises, the Gospel of Christ in the Flesh, tending to the Inward Work or Purification in the Spirit, the Gospel Triumphant tending to the fully *perfected* State, both of Soul and Body; as in the *First Resurrection*, Rev. xx. 6.

As the seven Periods of the Christian Church are Interwoven one with another, (as represented in the Figure) so as that each contains, as it were, a *Trine* in Unity; so each one contains, in Little, the other Six also, in their peculiar Properties, and in the Central Conquering Power of Christ, passing thro' em all: Whence there are *Overcomers* in every Church State; only in each Period its peculiar Properties are Predominant.

Hence, as in each Period, some are found in the Evil Properties, some in the Good; so in the Period Preparative of the Blessed Kingdom, some are in the Spirit of Philadelphia, some of Sardis, and some of Laodicea. And in the Preparation of the Kingdom, some Churches and Nations, as well as Persons, may be more forward than others, and under the Vindictive Powers of Grace, and may have many among them advanced to meet and partake in Degree of the Blessed Powers and Influences of the Love-Kingdom it self; and other yet more distant and behind-hand may have their Desolating Vials to be poured out.

God

God is *All in All*, and All in every Part : at once Infinite Great, and Infinite Little. He contracts Infinitely in Centre, in Generation of his Eternal Son, who again refluxes and dilates Infinitely thro' the whole Being of his Father ; as a Central Light and Glory multiplied throughout the whole Circumference. This Spiritual Contraction less and less to Infinity, is shadow'd in Nature in the Infinite Divisibility of Matter ; and, as shown by Mathematical Demonstration, in an Eternal Progress towards a Given Point, without a Possibility of ever reaching it\*. So in Relation to Eternity and Time, and his Operations therein, he can act and bring forth the same Product or Display of his Power, as at large in Eternity, so in larger Circles of Time, and yet less, 'till even a Nation be born in a Day, or a World produced in an Hour, or in a Moment : Wonders of which kind will be seen in the latter Scenes of the Kingdom, and the new Creation ; as the seven Spirits shall perform their Courses and Operations more quick and Central. This is represented in the quick Work of Regeneration, wrought out by the Spirit, in those that are called at the Eleventh Hour ; whose Reward is equal to those that have run the larger Course of the whole Day. And hence St. Peter tells us, *A Day is with the Lord as a thousand Years, and a thousand Years as one Day.*

There is a Promise of Cutting short the Afflictive Time; to which, as relating to the Judgment Work preceding the Sabbatick Kingdom, the Calculators of Times must have Regard.

This cutting short of the Time of Judgment, is found in the Grace of the Powers Preparative of the Kingdom, wherein the Father restrains the Wrath of the Lamb ; and it is shown, according to the Figure of Church Periods, there where the Angels of Judgment come forth in the Laodicean Period offering Entrance and Procedure in Course ; but are overthrown and beaten back : and again at the End of the Davidical Kingdom after the Millennium, where the latter Half of Laodicea is cut off ; as spew'd out of the Mouth of the Lord.

It is also to be noted, that as there is an Evening of the Sabbath in the End of the sixth Day ; so in the six

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\* Hereto relate the Wonders of the Invisible World of Minute Animals, perfect in their Kind and Operations, Discoverable only by the Microscope.

Days at large, there is a sanctified Time of Preparation of the Sabbath, in which the Fore-shooting Powers of the Kingdom are to be expected, and look'd out for.

And as there are different Ways of Calculation, before-mentioned, it must be remember'd, the Arithmetical Way calculates by Wholes, each *Exclusive* of the other; the *Harmonical Inclusively*, and admitting of Halfs or Parts as Wholes. So the Octave in Musick has two Half-Notes in it. And, in the Octave from Christ Suffering, to Christ Triumphant, (as in the Figure) may be observed two Half-Circles running by themselves. Also the Account of Christ's Rising in three Days, takes in but Part of the First and Second. In like Manner, 1260 Days, reckoned by *Lunar Computation*, as 42 Months, contracts the Time from the full Extent of the *Solar Computation*. The *Mathematical Way* computes by *Weight*, Solidity, Substance, or Virtue contained; so a Lesser Circle may be equal to a Greater; and a *Day of the Lord*, and of his Operation more Centrally be Equal to a thousand Years Circumferentially: And so the Central Circles of the Operation of Christ in the Church Periods, are more than Equal to the Larger of the Periods themselves.

Of the Nature of this *Harmonic*, or Contracted Way of Reckoning, appears to be the Account of the Genealogy of Christ, *Matt.* i. in three Fourteens of Generations, which make Forty Two, the Number of the Affliction or Labour of the Church; and which bear an Analogy to the Course of the *Moon*. The First Fourteen from *Abraham* to *David*, as the Increase rising to the *Pleroma*, or *Fulness* of a Glorious Type, or *Figure of Christ* in his Kingdom. The Second Fourteen from thence to the Captivity in *Babylon*, shews their *Estate*, *Wain*, or total Diminution of Light. The Third Fourteen, their Increase again, and rising to the *Pleroma* in *Substance*, and Fulfilling of the Type, in the Appearance of *Christ* Himself. Thus as *Israel* passed thro' 42 Stages or Encampments in the Wilderness, before they came to the Holy Land; so the Holy Seed passed thro' 42 Generations, before it came to its Central Birth, and full Appearance in the Fullness of Time. Now in this Account here and there, a Person is left out; as of no Significance, or in whom there was no Progression of God's Operation and Design; or as this Course of Descent was thro' a Line, which had an *Evil Part* to be purged out, which chiefly abounded in this *Wain*.

Wain or Course of Diminution. This was an Excrecence to be excluded and lopt off; as in the Case of *Lao-dicea*, and supplied by an Enlargement, and greater Degree of the Divine Operation in the Time or Person preceding or succeeding: After a like Manner, as *Saul's* Reign was cast out from bearing a Part in the Figure of *Christ's Kingdom*, and *Davids*, divided into Two; that in *Hebron*, and that over all the Twelve Tribes in *Jerusalem*; which, with *Solomon's*, make up the *Tri-une* Figure of it. And *Saul's* Reign left only to be a Figure of the Preparation of the Kingdom, in the Severer Part, or the Anger of God.

Here may be observed how St *Pau*l represents the State and Course of the *Jewi*sh Church, with the same Analogy to the Course of the *Moon*. As first, being God's chosen People out of all Nations; thence coming to their *Etema*, (which is the Word he uses, *Rom. xi. 12.*) or their *Wain* and total Diminution in their Rejection; and thence rising again to their *Pleroma* or Fulness, in their Call and Restoration.

Also, how in the Way of Harmonic Combination, in the Account of the *Beast* that was, and is not, it is said, he is the *Eighth*, and yet is of the *Seventh*; as the *Eighth* in *Musick* is the last of the Seven Notes proceeding in their Course, and the *Eighth*, as the Return of the *First*, taken Inclusively. For in the Process of Octaves, as from *G* above to *G* below, the *Eighth*, as the Close, requires Naturally to be twice taken; as ending the first Series of the Seven Notes, and beginning Second: So being both the *Eighth* and the *Seventh*; the *Last* and the *First*.

As there are different *Stages* of God's Work in Judgment; so of Grace also; and therein *Epochas* answering to each other: So the three *Stages* of *Judah's Restora-tion* answer to those of its *First*, *Second*, and *Third Cap-tivation*, or carrying away of its Inhabitants into *Ba-bylo*n.

## C H A P. IV.

HERE may be observed the peculiar Office and Work of the *Preparers* of the Way of the Lord, whether, in the Restoring the true Worship of God, under the Law, or under the Gospel, in its Suffering or Triumphant State; and the peculiar Differences of the *Elias* Dispensations.

These *Elias* or *Baptist*-Works, are, with a Mixture of Judgment and Grace, to remove the Evil, prevent the Curse, and make Way for the Blessing of God.

There is an Analogy between the Course and Work of the First *Elias*, under the Law, the Second, or *John Baptist*, Fore-runner of Christ, in the Flesh; and the Third, *Elias* preparing the Way of Christ Triumphant; and appearing in Multiplication, or in many called to that Work, and endued with the same Spirit. Yet these Three appear differently qualified, according to the Nature, and as partaking in Degree of the different Power of the Advent, or Ministrant they prepare.

The Manifestations of Judgment and of Grace, may be observed to have their Signal Revolutions in the Ages of Time, sometimes the One, sometimes the Other prevailing in the End of a Great Period. So the old World ended with the Deluge. The succeeding Course brought forth *Abraham*, and in Him the *Call* of the chosen People, and their Deliverance from *Egypt* by God's Judgment upon their Oppressors. One Course under the Law brought forth the Glorious Figures of the Gospel Triumphant State, in the Times of *David* and *Solomon*, the succeeding, in a contrary Revolution, brought forth the Judgment of God upon the chosen People; first, in the *Dispersion* of the Ten Tribes, and after, the *Captivity* of the other Two also in *Babylon*. The next Grand Period brought forth first their Temporal Deliverance under *Cyrus*, &c. Figurative of their Spiritual; and in the End of it, their Promis'd *Messiah*, *Christ* in the Flesh; who by his Sacrifice of Atonement, stopt the Judgment of God, coming forth

Forth in that Age, in which otherwise the Chosen People in so declin'd a State had suffer'd with the Outward Court of the Gentiles: wherein by the Wars of Julius Caesar, &c. so many Hundred Thousand Lives were Sacrific'd: and wherein, as Christ the Great Sacrifice was now upon his Appearance among the Jews, (as in the Inner Court,) and to be offer'd in Humane Life and Nature, it was as it were Typified among the Gentiles in Humane Lives also, in the Profusion of a vast Torrent of Blood. And as the Great Sacrifice of Attonement was to be made for them, the Gentiles also, so herein they were in the Wisdom of the Divine Justice, to whose Conduct, as under the Law, the Dispensation of Types and Figures belong'd, Appointed and Ingag'd into a kind of Legal Prefiguration of it: and this as a Regard of God to the Gentiles, and a Preparation among them in his strict Justice in order to their becoming under the Gospel State, (upon the Rejection of the Jews,) his Chosen People.

Again when the Jews had actually rejected their Messiah, and were thus become the Outward Court, the Great Judgment, which was stav'd off from them by his First Appearance among 'em, and Attonement made, which was effectual to some of them; on Christ's Advent again in his Royal and Judicial Power, I say, the Great Judgment Revolv'd upon 'em, as the Measure of their Iniquity was fill'd up, in their total Rejection, the Destruction of their City and Government, and the sacrificing to the Strict Justice of God so many Hundred Thousand Lives as might more than bear their Proportion to the foremention'd Humane Sacrifices in the World at Large, or the Outward Court before.

As the Ministrations of the Gospel-Suffering Began in Grace; so it ends in Judgment; thro' the Wrath of the Lamb kindled: who would therein come to smite the Earth with a Curse, in Vindication of his so much Despis'd Grace and Injur'd Love; but that as He before withstood and stop'd the Anger of his Father proceeding, so according to the Gracious Purpose and Decree of the Eternal Trinity, Here the Father thus Reconcil'd comes forth in his Love-Elis Work and Preparation of the Kingdom of his Son, Restrains the Wrath of the Lamb, and Prevents his Stroke of Judgment, or the Curse otherwise going forth in greatest Severity; but on this account (tho' yet going forth in degree, and concurring

in the Justice of the Son, as Judge) admitting the Qualification and Mixture of Grace and Love; and gradually giving Way thereto, as prevail'd with and Overwrestled by it.

And in this Course of Grace and Judgment concurrent in their proper spheres, Day and Night as it were run together, in a Parallel Course. And as they run together, so they End together, and Expire into the New Day or Dawn of the Sabbatic Kingdom. And to this Mixt Time refers that Mysterious Prophecy of Zachary, Ch. xiv. v. 6. *Watchman what of the Night the Day comes, and also the Night: i. e. Together, so as to be neither Light nor Dark.* And again v. 7. *But in the Evening it shall be Light.* Now in the Evening we should expect the Darkness and Night to follow. But here, as Day and Night (of Grace and Judgment) are laid together, the Close of the Evening or Beginning of Night is first relieved by a Day or Morning of Grace Preparatory of the Kingdom; and in the End of this Parallel Course is the End of the Night of Judgment, preparing for and giving way to the Morning of Grace. And again, the Evening of this Day of Preparatory Grace according to the Natural Course and Succession of Day and Night might be expected to End in and give way again to a succeeding Night of Judgment; but that here, in their last Wrestle, the Power of Grace totally prevails. And the Day or Ministrion of the Kingdom begins, the Son of Righteousness arises, and goes on to its Sevenfold Meridian Glory; from whence there is no Declension. The Evening then in which it shall be Light may refer Primarily to the Light of the Preparatory Dispensation Qualifying by Grace the Night of the Preparatory Dispensation of Judgment beginning; but chiefly and Ultimately to the End of Both Expiring together into the Sabbath Dawn or Morning of the Kingdom.

And further in the Critical Time of the Utmost Effort of the Darkness or Judgment against, and of the Light of Grace for the Birth of the Glorious Morning, is the Time of the Sharpest Tryal and greatest Trouail of the Candidates and Waiters for the Kingdom in order to its breaking forth in Them. In which also those who neither know nor think of it, yea even whole Nature it self, must bear their Parts, and in degree feel its Effects.

To

To this mixt Course of Night and Day Answers, on the Side of Justice and Judgment, the strong Effort of *Ladicea*, offering Succession, and on the Side of Grace and Love the Powerful Wrestle of *Philadelphia* supplanting it, taking its Place, and carrying on its own Succession into the Glory of the Kingdom: as represented, in the Figure or Scheme of the Church Periods, by the *Darknes's* preceding the Sun's breaking forth.

As Time in general had its Origine and Procedure out of the Womb of Eternity, or the One Eternal Day of God's Light and Love; so the several Ages of it in their Course and Succession should have been only an Inferior Reflection, and variation, or an Explication of its Mysterious Unity. But thro' the Entrance of Sin, and the Anger of God thereupon, it now Proceeds in degrees intermix'd with Light and Darkness, Day and Night; Love and Anger, the Curse and the Blessing being Display'd therein.

Our Times and Seasons are Determin'd and Regulated by the Sun appointed to rule the Day, and the Moon and Stars to govern the Night. But this Inchoation of Time was not the First Variation of the One Eternal Day verging into Vicissitude of Light and Darkness; which began before this Creation, in the State of *Eternal Nature*, or in the *Angelical Worlds*, thro' the Fall of *Lucifer* and his Hierarchy: from whence came the First Darkness upon the Face of the Deep, and the *Tobu Vnabhu* or Chaos of Confusion out of which this World was created. And hence it is that in the History of the Creation, and of the First Procedure of Time, the Evening is put Foremost; the Evening and the Morning was the First Day, &c. And from this Change of the Face of Superior Nature in the *Angelical*, this *Visible World* created out of the Confus'd and ruined Powers of *Lucifer's* Kingdom (into which *Man* was now to Succeed,) *Temporal Nature* was appointed to bear an Impression, and Representation as in a Glass, of the *divided State*, of Light and Darkness, Day and Night thus appearing in *Eternal Nature*, its Prototype, and the Womb out of which it was created; and the Various Powers of which it was to represent in a more External and Sensible manner. And as to its Representation both of Light and Darkness, Day and Night, this was in the Creation Sanctified to a Degree of Goodness; (and a Prelude or

Earnest of the Future Intire Conquest of the Darkness,) in the Moon and the Stars, the Rulers of the Night, subduing and triumphing in degree over the Darkness of it; and giving a Beautiful Figure of the Light-Angelic Hierarchy.

Together with the first Birth of Darkness and Evil thro' the Fall of Lucifer, there was then a Variation also of the Glorious Countenance of God with relation to them, as Veiling the Brightness of its Love-Aspect, and changing it into the Frown of his strict Justice and Judgment upon the Apostates; which bare the Resemblance of an Evening in Paradise, on that Side which Respects the Region of Lucifer; who tho' turn'd out of Heaven, is yet with his whole Hierarchy as by a Navel-String of the Womb of Eternal Nature held fast, and bound as a Captive in the Justice and Anger of God. And this Ligature, in his Aversion and Ejection, is turn'd and twisted, and that so Close and Strait that the Passage for the full or whole Act and Influence of God in his Love, (Himself also Reserving and Restraining it) is Impeded and stop'd up; a Passage only remaining for the Influence and Operation of God in Part, or in his Strange Work of Justice and Judgment, to flow thro' upon them.

The Created Paradise of this Principle, in which Adam and Eve were plac'd, stood under the Direct Influences of the Heavenly World, as passing thro' the pure Astral; and was in every Part centrally United to the Principle of the Heavenly Paradise, as by a Navel-Ligature, or Line of Communication, or as by Fibres conveying the Sap and Virtue of its Root into it; so that every Part and Product of the External had the Tincture, Odor, Tast, or other Properties suitable to its kind, of the Internal or superior Paradise of which it was an Outward Representation.

By the *Astral* World is meant an *Inward* Principle between the Heavenly and Earthly, Consisting of the Purest Elementary Particles or Spirits Ascending, and the Astral i. e. the Planetary or other Sidereal Influences Descending and Uniting with them; and answering in the Great World to the Sphere of the Animal Spirits in Man, as the *Less*. This *Astral* Part while it stood Rectified, was a Medium of free Communication between Earth and Heaven, as the Animal Spirits are between the Regions

ons of Soul and Body. But as Inferior Nature became vitiated thro' the Fall of Man and the Serpent's entering and erecting his Kingdom therein, and with Him the Curse also spreading thro' every Part of this his New Dominion, there was an Interruption of this Correspondence, Union, and Love-Aspect between the two Worlds; and the Spirit of Man, and of Inferior Nature also in the Astral Principle became Averted from God, and the Heavenly Paradise, with its Aspect and Inclination Downwards. And in this Turn, by the Writhe of the Serpent Insinuating Himself, its Central Pass and Lines of Communication in every Part became Intorted and Contracted; and in this Twist the Passage, thus intercepted, was render'd not only Extremely Difficult but Impossible to the Power of Man, or of Corrupted Nature. Which narrow Strait yet Jesus Christ has made his way thro', conquer'd the Power of the Serpent in it, and render'd it again Passable to those that follow Him in the Method he has prescrib'd; tho' still with great Difficulty, by hard labouring, striving and resisting even to Blood: which Himself has represented in his Direction and Command given in this Case, viz. of striving to enter in at the strait Gate; adding, *For strait is the Gate, and narrow is the Way that leadeth to Life; and Few there be that find it.* Which yet at his Second, or Next Coming, viz. in his Father's Power to his Glorious Kingdom on Earth, he will Inlarge and Widen; by driving down the Powers of Darkness from their Airy Thrones, and thereby Untwisting the Distorted and Inverted Medium of the Astral Region. Which will be the Drying up the Great River Euphrates, i. e. of the Curse and Judgment of God as proceeding thro' the Luciferian Hierarchy upon Corrupt Nature, in which it has so long kept its Hold. And thus will be open'd the free Communication between Earth and Heaven again.

This State and Habit of the Superior World to this under the Fall, and of this to the Superior, is beautifully represented by the Angel to Esdras, Book 2d. Ch. vii. v. 11, 12, 13.

*When Adam transgress'd my Statutes, then came this Thing to pass.*

*Then were the Entrances of this World [the Passages for Communication between this World and the Heavenly Paradise,] made narrow, full of Sorrow and Travail..*

*They are [also] Few: [Opening but here and there, whereas Before they were Universal, standing open in every Part of it.] And [they are also] Evil; [thro' the Powers of Darkness got in, and opposing with all their Might those that would get thro' em:] and full of evil, [so before represented v. 6, 7. by the Entrance into a City full of good Things, standing in a Dangerous Place, with a Fire on the Right Hand, and a Deep Water on the Left:] And very Painful: [causing Great Suffering to such as shall attempt the Pass.]*

*For the Entrances of the Former World [Before the Fall,] were Wide and Sure [standing Open and Free, without Danger or Opposition:] and brought Immortal Fruit: [thro' the Derivation of the Powers and Virtues of the Heavenly World, the Upper Paradise into the Lower.]*

Now as Christ, by his Death and Re-Ascent into the Heavens; open'd a Sure, tho' Strait Way for His Church to follow Him; and procur'd a Powerful Descent of the Holy Spirit in its Heavenly Communications into the Regions of Time; which was soon shut up again: And as at his coming in his Kingdom, He opens the Broad Way to Life, and Widens the Narrow Passages or Entrances as at First, for free Entercourse between Heaven and Earth, and even for the New Jerusalem to Descend at last: So, in order to this, there will be gradually wrought out a Wonderful Change in Nature more Generally, and in a more particular and signal manner in what is the Subject of this Discourse, the Times and Seasons; and that by a more free Descent of the Power and Influence of the Paradisaical Principle upon them also; from which they stand as yet so much Divided and Averted. And this by reducing them, as it were directly under those Superior Seasons, for the want of the Influence whereof they run out into such Dis-Temperature and Excess: as thus, (so to speak in way of Illustration,) Our Winter under the Superior Summer; our Summer under the Superior Winter or cooler Season: and Our Spring under their Autumn. For, tho' there is no Excess in Paradise, but all in a Blessed Temperature, yet there is something Analogous to our Seasons in the Variations of the Heavenly One-Elemental Power and Properties; Here One, there Another Predominating.

This Combination of the Superior with the Inferior Seasons drawing them up from their Divided and Averted State,

State, may be represented by the Folding down a Sheet Almanack, the Upper Part or Half upon the Lower, whereby January will be found in Direct Aspect to and Combination with July, and June with December; as Summer and Winter in One, in equal Temperature; And March in Conjunction with September will indicate a Perpetual Spring, with its beautiful Buddings and first Products, together with the Ripe and Full Productions of Autumn: as we see in some Trees the Ever Green; and in others, the natural Growth of happier Climates, the Blossom, the First Set, the farther grown, and the Full ripe Fruit all together upon the same Stock or Branch.

And thus in the Blessed Times will the Region of Paradise open into this; and the Superior Seasons all in equal Temperature be applied to the Intemperate Seasons of Time and Nature, and restore them to their Paradisiacal State again.

But First, or in the First Approximation and Congress: by reason of the Cross Aspect and Contrariety of the Evil to be subdued and wrought off, there must be a great Clash, and a Confusion more than ordinary in the latter; as the Chaos of Old Time in order to its new Constitution and Reformation, before it can by the Prevailing Wrestle of the Descending Powers be brought into Harmony and Coalescence, or into full Submission to the Laws and Movements of its New Rulers, the Superior Planetary Powers: by which the Old and First Rulers of Time will be put out of their Office; and thus also the Sun be darken'd, and the Moon not give her Light, but be turn'd into a Blush of Confusion, and the Stars be jostled out of their Place and Government.

This Clash and Confusion of the Times and Seasons we have been under for some Years past; in which the Signs of the Second Advent have appeared with great Evidence; and therein the Shaking of Nature, of Churches and States, and of the Thrones and Kingdoms of the Earth, has been visible to all, in the Great Work of Judgment going forth in Preparation of the Kingdom: And that not only Externally but Internally also and in Spirit, i.e. in the Spirits and Minds of Men. And accordingly, as the Heavenly Powers and Virtues descend, the Pure Estant Heat of the Superior Summer, under the Zenith or Meridian of Flaming Love, will affect not only the Outward Seasons, but the Hearts of

Mankind, and reduce 'em from their Cold torpid or Lifeless State; and their Seasons of refreshing Coolness allay the Immoderate Heats and Feavers in the Minds of Men; and their sacred Vernal and Autumnal Seasons Influence shose that dwell below to the abundant Product, in all its various Degrees and Kinds, of Heavenly and Immortal Fruits.

And thus the Spouse of Christ, after her long Labours and Travails thro' the Ages of Time and Church Period, is brought at last to the Commencement of her Sabbath Rest and New-Creation Process, thro' the Birth of the Manchild of Power, and Ruler of Nations; Enjoying her Heaven upon Earth, and swaying her Triumphant Sceptre upon the Throne and in the Arms and Bosom of her Lord.

The more particular Application of this General Scheme to the Great Events of Time in the Process of the Church Periods, and the Consideration of the Signs and Appearances both in the Work of Grace and Judgment, Preparatory to the Blessed Kingdom in these Latter Ages of Time, proveing too Large a Subject, and beyond the Proportion of the Work here Design'd, has been refer'd to a Distinct Treatise by it Self, and published first, as an *Introduction to this*, under the Title of *The Great Crisis, or the Mystery of the Times and Seasons Unfolded.*



OF  
**G O D**  
IN  
**UNITY and TRINITY.**

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C H A P. I.

**G**OD exists First in the Infinite Abyss of his own Original Being, Unknown and Unmanifestable to any Creatural Understanding: Here every Power and Property, in every Point (so to speak) of his Divine Essence, being in its Infinite Liberty and Extent, in such manner as not to be the Object of Finite Intellect.

GOD exists in the First Manifestation of himself in the Highest Heaven of Heavens, called the *Still Eternity*, far above and beyond all Heavenly Created Worlds, or Regions of *Eternal Nature*: by which Name these are distinguish'd from the Region or Principle of *Pure Deity*.

In the *Still Eternity* God is manifested First in *Unity*, as the One Infinite Spirit of Eternity. From and In That he

he appears Manifested in the Distinct Glory of the Trinity. Here also in Their First Manifestation appear the Seven Spirits of God mention'd by St. John, Rev. i. 4. And here all the Powers, Properties, and Attributes of God are display'd in their First Communicable Essence; all in unutterable Glory, and tremendous Majesty; In so much that the Angels themselves, whose Place of Residence is in the Created Heavens, but who sometimes Ascend hither, and are admitted to a short Glimpse of the Beatific Vision, as in this Region, are constrain'd soon to Withdraw from the Unsufferable Glory into their Own Principle again.

By Gradual Steps of Condescension in Procedure towards Creation, and Manifestation of God also in the Heavenly Created Worlds, is seen yet lower, and yet Within the Principle of Pure Deity, the *Eternal Logos*, or Out-going Word, together with the *Virgin Wisdom* and *Holy Spirit* in their *Descent*; by whom the Angelical Worlds or Heavens are form'd: and whereby God, in Unity and Trinity, is Introduc'd into, Erects his Throne, and displays his Powers and Glories in them, in such manner as to become Bearable and Injoyable by the blest Inhabitants of 'em.

These Heavenly Created Worlds are *Three* in Number, and in their Subordination bear an Impress or Representation of the Holy Trinity.

The First is that which bears the Name of *the New Jerusalem*: wherein tho' all the Divine Powers and Glories concur, those of the *Father* Predominate, and are chiefly display'd.

The Second is that of *Mount Sion*; wherein the *Filial* Powers and Glories are chiefly manifested: And wherein *Jesus Christ* the *God-Man* has now pitch'd his Throne.

The Third is the Region of *Paradise*, or *Kingdom of the Spirit*: wherein the Properties and Powers of the *Holy Ghost* are more peculiarly manifested.

Underneath this is also a Region, abounding with *Holy Springs* of the Waters of Life; and thence call'd *the Valley of Springs*: into which Holy Souls Departed make their First Ascent; and are therein Prepar'd for their further Rise into the Heavenly Mansions appointed for their Abode. This *Valley*, so call'd as beneath the Three Glorious Heavenly Regions, bears another Relation to this Visible World, as being its more immediate *Origin*; and *discovers*

discovers to us what are, or at least the Head Fountain of, the *Waters* that are *Above* the Firmament.

This Region as it is Contiguous to, so it opens in Descent of its Power and Influence into the *Astral* and *Ethereal* Firmament, (*viz.* of this Ourward Visible World;) In the lower Part of which, *i.e.* the Air, is the Kingdom of the (now call'd) *Prince of the Air*; Reestablisht in this World by his Admission thro' the Fall, together with the Principalities and Powers of Darkness, and Spiritual Wickednesses in these high Places. In which also, *viz.* the Airy Regions, is what is term'd the Great Wilderness, throng'd with Innumerable Evil Spirits, and Souls Departed; who envying the Happiness of Good Souls on their Release from the Body, do what they can to stop their Pass, and hinder their Ascent into the Regions of Bliss. But thro' this Great and dangerous *Hades* or Wilderness of Evil Spirits, Christ, by the Virtue of His Blood, and his own Victorious Ascent thro' it, has pav'd a Way for those that follow Him; and at their Death affords them also the Conduct of Angels.

In the Heavenly Regions of New Jerusalem, Mount Zion, and Paradise there is a Fundamental Union, and Reciprocal Communication of Powers in the Divine Life and Love. The First as the Superior Orb contains the Second and Third in its Self, and acts in 'em and thro' 'em in Different Degrees of the Divine Power. And in like manner the Second contains and acts in and thro' the Third. And both the Second and Third Reflect or Re-set upon and into the First. And in this Mutual Union and Communion is born an *Analogy* to, and Representation of the Unity of the Trinity, whose Powers and peculiar Properties are thus manifested in them.

GOD, as Infinite and Omnipresent, comprehends all Worlds, as the Great Orb or First Mover, within the Ambit of his Own Being; and is variously manifested in degrees of his Divine Power in all; either in his Grace and Love; or in his Wrath and strict Justice; or, as in this World, in Love and Anger, Grace and Judgment Mix'd; here One, there the Other Predominating.

GOD is One. A Perfect and Absolute Unity: Not to be understood as when we consider Unity or Unite as the Beginning of Number, which goes on in its Process therein by way of Addition; but as an Original Perfect, and

and Universal Unity; Comprehending all Numbers; all Powers in it Self, and Explicating or Unwinding its Self in all Varieties of Numbers and Powers, manifestative and Expressive of what is Originally contain'd in that Universal Unity.

Thus the Divine Unity gives from it self, as comprehended in it Self, the Manifestation of the Holy Trinity: wherein the *Binary* as in Process to it is Included. The *Trinity* gives the further Manifestation of the *Holy Septenary*, or *Seven Spirits of God*; which in their Process include the *Quaternary*, *Quinary*, and *Senary*. So from or after the *Holy Septenary* is the Process of *Explication*, or *Manifestation*, (still of the Unity,) carried on to the *Denary* in the *Ten Sephiroth*; Numbers, or also Books, as the Word implies in its Root; as so many Volumes of the Divine Word, in its *Expression* or *Manifestation* of God. The *Denary* here is the Number of the Crown in its *Explication*: or wherein the *Kether*, or Crown, which is the Name attributed to the First of the Ten, is according to the Manifestative Process represented in Duplicity, as of the Royal Bridegroom together, or in Conjunction, with his Bride; and as in their Mutual Sovereignty or Kingdom displaid in *Unity* and *Distinction*; which were before comprehended and hidden in the Indistinct Unity. In this Number 10, after the Process according to the Divine Arithmetic, in way of *Descent*, or *Explication*, thro' the Course of Simple Numbers, the Unite Returns again; and shown as in Concurrence with its Bride or Crown begins another, or *Compounded Series* of Denaries; and so proceeds on, in Endless *Explication*. In this Ending of One *Denal Process* and the Beginning of Another there is, on that account, a *Duplication* in way of Rest or Close, in a like Manner as in the *Ottave* or Eighth in the *Harmonic Scale* or Process: wherein the Eighth as the End of One Series of the Seven Musical Notes, and the Beginning of another is reckon'd *Inclusively* to each Series, and so doubled also in its Length or Time: whence arises the *Harmonic Rest, Close, or Crown*.

Another Reason of this Duplication and Rest, is from the *Fulness*, and *Majesty* of the Original Unity; which is still to be understood as *Underneath*, i. e. as the Root and Ground to each Number of *Explication*; tho' in such or such of them manifested more fully, and in its peculiar

peculiar Property of the Beginning and the End, or the All in All: as in other Numbers the Peculiar Properties of the Son, and Spirit in like manner appear; here more Full, there also with Sub-distinctions in Partial Manifestation of their Divine Powers; as of the Divine Masculine or Virgin Nature, and of the Various Attributes of God, Predominating in those Numbers for their Manifestation. And underneath each Subsequent Order and Number the Unity and Trinity are, to be apprehended as their Primary, and immediate Root or Origin, and manifesting themselves in Part, or as to such and such Properties or Powers; and so in Inferior Representations and Degrees of Tri-unity, or Unity in Distinction.

In further account of this Duplication or Rest; as the First Explication of the Unity ends in the Third Number, so in and with that third Number taken Inclusively begins the Series of the Octonary, or the Harmonic Process; and Ends in the Denary: whereas the Septenary begins in the Fourth not taken Inclusively; as accomodating to, and denoting the different manner of Procession *ad extra*, or into more External Manifestation and Operation; as differing from that of Generation more Internal: And this Process of the Septenary, together with the Octonary Ends also and Rests in the Tenth Number or Crown, of the Denary: in which the Unity and Trinity are further open'd and varied, *viz.* thro' the whole Process of Simple Numbers.

The Arithmetical Process, *viz.* thus thro' the Unite-Scale, is attributed to the Father; as the Crown Unity, with its Crown Explicated: as to whose Property the Royal Sovereignty Originally belongs; as it is declar'd *Thine is the Kingdom, &c.* So the Harmonic Process of the Octonary is Peculiar to the Son, as the Central, Medial, or Middle Power in the Trinity; the Heart of God; and consider'd in Relation to us, in the Condescension of Grace and Love, the Mediator, Uniter, and Harmonizer of All. And the Process of the Septenary is peculiar to the Spirit, as the Power and Principle of Sabbath Rest; which in the Creation is shown as wrought out after the Six Days, or Courses of the Six Operative and Creative Powers of *Elohim*: Which Word, as in the Plural Number, tho' it may also denote the Trinity, has a more immediate relation to the Seven Spirits, as the Outgoing or Explicative Powers of the

the One Spirit; which as the Extra-Operative Power of God is said to move upon the Face of the Waters; forming and bringing forth all things in Number, Weight and Measure; and thus with an Impression or Signature of the Tri-Unity upon them. Number here is the Arithmetical Process, the Whole of all the Parts. Measure is the Harmonie, or the just and Proportionate Agreement of them. Weight is the Mathematical; the three Dimensions together, the Substantiality and Solidity of the whole Compositum, or Compound. To these Three may be refer'd Spirit, Soul and Body: also Inmost, Inner, and Outward Court; whether of the Jewish Tabernacle and Temple, or of the Temple of God in his Creation at large, Visible or Invisible.

It may be added in Close of what has been said of the Ten Sphiroth, that the Name of the Last, viz. Malcuth Signifies also, The Kingdom. It may likewise be Observ'd, as we compare what was manifested among the Jews with what has been more clearly Reveald under the Gospel State, and particularly in that they gave a Peculiar Honour and Preference to the Three First of the Ten Sephiroth; that they were not without some Hints, or more obscure Manifestations of a Unity in Trinity: nor their Scheme in General contrary to that of the Supreme Unity unwinding and Explicating it self in various Numbers, and Orders of Manifestation.

The Numbers 1. 3. 7. and 10 are more peculiarly call'd the Perfect or Divine Numbers, as they represent, each in their Class or Order, the Aggregate or the Whole of the Divine Powers: whereas the other Inter-medial Numbers express them but in Part. Hence as God brings forth his Works of Creation in the Process of Number, wherever these more Perfect Numbers appear in Natural Things it imports a greater Degree of Perfection in them, as bearing a Greater Impresse, in this kind, of their sublime Archetypes; and this whether in the Series of Simple Numbers, or Compounded as of Threes, Sevens, or Tens: or otherwise as Numbers are multiplied by their Root into their Squares, or Cubes.

The Holy Trinity then being the First Full Display or Explication of all the Powers contain'd in the Unity, more or less than these in this High Order of Manifestation cannot be. And in like manner the Holy Septenary or Second Order, Displaying in Full the Powers of the Holy

Holy Trinity, and Consequently of the Unity, more or less in this Order of Manifestation cannot be. And the like to be understood of the Order of the *Three Sephiroth*, or *Dental Volume at Large*, as before represented.

## CHAP. II.

**P**ROCEED we to give some Explication of the Ground or Mutual Band of Union in the Holy Trinity. Mutual Inexistence, tho' found therein, is not sufficient. Also Mutual Consciousness, tho' likewise found therein, is not enough. Neither of these infer Inseparability. Here then must be a deeper Inquiry. In order to which we may observe what is the Greatest Unitive Power in Nature, and as found in Man the *Image of God*; the Consideration of which may afford some Light in the Contemplation of his *Original*. This appears to be Unity of Will, in Distinct Subjects, in the Nature of Love, as proceeding to Act; or Marriage Unity, which makes not only the Souls but even the Bodies of the thus United One; even *One Flesh*; as communicating in the Intmost Principle of Natural and Corporeal Life.

This then translated and applied in a more transcendent Manner to Spiritual and Divine Union may discover to us that the *Copula*, or *Band* of Union in the Holy Trinity, is their Mutual Will of Love in its Perfect and Consummate Act of Divine Communion, or Marriage Union; in which by Infinite Strength of Will and Love-Desire they hold each other in an Eternal and Indissoluble Union and Unity, and in a real Mutual Communication and Reciprocation in and of the Divine Essence and Nature. This is what in the Original Unmanifested Unity [i. e. not manifested in *Distinctness*] causes so strict a Union as to render it without Distinction: And as the Unity of the Manifestation in *Distinctness* is Founded upon that in *Indistinction*, or upon the Original Unity as its Root; so its Participation thereof and Communication therein is the most Perfect Band of its Unity; i. e. the Unity of the Trinity as in its Sphere of Manifestation.

God

God is *Love*: not only as he is said to be *Light*, or denominated from any other single Property or Attribute; but as to His *Nature*, or the Divine Form of his Substance and Essence. So that Love here is not a *Single Attribute*, Power or Perfection, but the *Result* of all his Powers and Attributes together; *That* to which they tend, and in which they Concenter as their End and Crown; as all conspiring and working together to Exalt and Eter- nize the Sublime Joy and Glory of his One Divine-Natural and Vital Act. *viz.* of Triumphant and Consum- mate *Love*.

Hence the *Conformity* of the Image to the Original; and in general of the Church the Spouse to Christ her Head and Pattern, is in Scripture represented to consist In this main Point: and *Love* is declar'd to be the *Fulfilling the Law*, and the *End of the Commandment*, both of Law and Gospel. And accordingly it is to be observ'd, how the highest Degree, and greatest Intenseness of it is requir'd and urg'd in Holy Writ: Thou shalt Love the Lord thy God with all thy *Heart*, and with all thy Soul, with all thy Mind and with all thy *Strength*: and thy *Neighbour as thy Self*. As God is the *Primary*, so his *Image* in our *Neighbour* is the *Secondary Object* of our Desire and *Love*. All the Members of Christ are One; One Body in Him: and so One with each Other: whereby the Multiplicity of Objects is reduc'd to a Unity. And by this our Union with God in Christ by *Love*, and our Communion with him also in those whom he loves, the most perfect Image of God is stamp'd upon us. And in *Love* thus perfected the Greatest *Happiness* of Mankind is Obtain'd. It is also further Observable how in accord hereto, the Last Glorious Scene of it re- presented in Srripture terminates in the Eternal Marriage-Union of the Lamb and Bride: as also with what Freedom even in the Figure it is Prophetically describ'd in the *Song of Solomon*.

And hence Marriage had its First Institution and Blessing, as a Representation of the Unity, and therein the *Fecundity* of the Divine *Love*: and hence also the Blessing of *Fruitfulness* and Multiplication was so peculiarly given in the *Covenant* made with *Abraham*, *Isaac*, and *Jacob*, Figurative of the Holy Trinity: And this Renew'd under the *Gospel* in a more Explicit Representation of the Union of Christ with his Spouse the *Church*, begun on Earth

Earth and perfected in Heaven: where holy Souls shall become One with each other, One with Christ, and One with God; and that after the manner wherein He and his Father are One; viz. in the Communion of the Divine Life and Love. *John xvii. 21, 22.*

Love then being the *Nature* of God, and this Figur'd out in *Man* his Image, from the Consideration of it in the Copy in Inferior Nature we may be assisted in the Contemplation of the Unity, and Nature of it, in the Original.

But here arises a Difficulty; on account of *Defect* and *Shame* herein attending all the Sons and Daughters of Men; viz. thro' its Degradation by the Fall. As then on one hand it is necessary to make use of the *Ideas* of *Marriage Union* in Nature explain the *Divine*; so on the other, prescinding both from the Shortness of the Figure, as such, and the further Defect attending it, we must transfer and apply these general Ideas in a *Transcendent Sense*, and suitably to the Nature of a purely Spiritual and *Divine Object*.

It must likewise be consider'd, that *Man*, as the *Image of God*, is here to be understood as comprehending the whole Nature of *Man*, viz. both *Male* and *Female*. For Either Singly consider'd is not fully so. But as in *Christ* *Male* and *Female* are combin'd in *One*; or even as *Adam* and *Eve* were so also before the *Severation* of the Rib or *Female Nature*; so in order to represent their Archetype, *Male* and *Female Nature* are here to be consider'd together as *One*, or as in *Marriage Unity*.

In *Love* then or *Love Union*, in order to the Completion and Perfection of it, or the attaining its End, there are *Three Things Necessary*; First the *Lover*, as the *Bridegroom*; Secondly the *Loved*, or the *Bride*; and Thirdly, thro' the Union of these, the *Fruit* or *Product* of it, or their *Like* brought forth, in their *Own Nature*.

These three as consider'd in the Imperfect Figure, or present State of Fall Nature are in Separate Existence: which yet would not have been had *Adam* stood as at first Created with his *Eve* in *Him*; whereby he wou'd more perfectly have Imag'd his Creator; as with his *Bride within him*, and also Impregnated in *him*, he would have shown a *Trinity*, or even *three Natural Persons Distinct*, and yet in *One*.

T

But

But in God the Perfect Original there never was nor could be any such Severation, but a three in One in a more transcendent and perfect manner, Ever so from Eternity, and Unchangeably for Ever so.

The First and General Distinction in the Divine Essence is that of the *Divine Masculine*, and the Divine Virgin or *Feminine* Nature; the Originals to Male and Female in the Copy or Image. And this Distinction runs thro' each of the Persons in the Holy Trinity. Each exist in a Distinct Personality in the Nature of Divine Love; *i. e.* with its Divine Masculine and Virgin Nature, its Marital and Bridal Power in One, in it Self.

Notwithstanding that the three Persons are in themselves without Precedence or Subsequence in Order of Time, altho' there be a Priority, Superiority, and Inferiority in Order of their Divine Nature, yet, in way of Explication, we may consider them as in a Process of Priority and Posteriority, as if in Order of Time also; *viz.* as showing the Procedure of the Trinity into Manifestation from the Unity.

The First Consideration then here will naturally be of the *Paternal* Power, or *Bridegroom*; and as in a Personality in the Nature of Divine Love, with the Original Bridal Power or *Virgin* Nature in Himself: And as such he may be consider'd as the Original Sovereign *Will* and *Intellect* in One; the Will as bearing the *Masculine*, the Intellect the *Feminine* Property.

Thus in Nature, the Intellect or Understanding proceeding from the Will, as its Seed or Effluence, like the Light from the Essence of the *Active* Fire, in a more serene gentle and *Passive* Quality, and also as Susceptive or *Conceptive* from the Superior Power of the Will, stands to it in a *Female* Capacity and Relation.

The Divine Intellect thus Proceeding from, and also *Conceptive* from and out of the Powers of the Divine Will, by which it is *Impregnated*, brings forth the *Divine Word*, as the *Expression* or Image of the Divine Will, and Manifestation of the Will and Intellect thus combining.

So in Inferior Nature, and according to the Nature of the Things, both the Will and also the Intellect are necessarily *Prior* to the Word spoken; as That is the *Expression* of what is will'd and Conceiv'd, or First *Inwardly* Form'd in order to *Outward* Manifestation.

This

This bright Original Procession of the Divine Intellect or Wisdom in the Feminine Capacity, from the Will of the Father, is that Part which the *Father* contributes, distinct from that Part which is contributed by *Son*, to the Constitution of the *Third Person* of the Trinity, or the *Holy Spirit*.

There are other Considerations of the *Father* as his Powers and Properties are displaid in and upon the *Faln* Parts of the Creation, in his *strange Work* of strict Justice and Judgment; where he is represented as a severe and wrathful Fire, moving distinct and apart from the Central Love as springing from the Son: And likewise as the Divine Power acting in and thro' the Four First *Forms* or Properties of Temporal or Eternal Nature in their Wrestle of Contrariety before they come to be Harmoniz'd by the Birth of the Light and Love: which I pass over with the bare mention of them, as here only considering the Father as he is in himself beyond the Regions of Faln Nature, and in his Divine Natural A&t in Light and Love, as the Generator of his Eternal Son: or at furthest as he is found acting in pure *Eternal*, or in gradually *Regenerate* Nature, in his Grace and Love.

There is indeed in the Power of his Divine Nature as Love, what is a Distant Root and *Original* to these *Divided* Properties in Nature, But these Properties as originally in God, move and act according to their Transcendent Nature, all in Blessed Peace, *Harmony* and *Unity*.

So in pure *Eternal* Nature all the Forms, Powers, and Properties maintain and continue their *Band* of Perfect *Unity*; and the Quaternary of *Heavenly Elements*, out of which the Four Elements of this World have their more Inferior Origin in their *Divided* State, is without that Contrariety which is found here Below, as being all contained in, and Harmoniz'd by the One pure *Quintessental* Element; wherein each of the Four, tho' manifested in *Distinction*, is so temper'd with a degree of the other, as to lose all of its excessive, noxious or Hostile Quality, and to conspire in its peculiar Property to promote the *Unity*, *Variety*, *Harmony*, and *Joy* of the Paradisiacal State. The *Original* to the *Heavenly Five* in *Eternal* Nature is in the Property of the *Father*. The *Air* or *Ether* is in the Properry of the *Paternal Wisdom*. The *Water*, as in the Gentleness, Meekness, Tendency to the

Centre, and as qualifying the Ascending Fire so as to shine thro' its Clarity as a *Lambent Flame of Love*, is in the Property of the *Son*. And the Original to the Paradiacal *Earth* in the Property of the *Holy Spirit*: in Which the Mirror of *Reflexion* from the Original *Wisdom* or *Spirit-Part* contributed from the *Father*, and the *Wisdom Derivative* as from the *Son*, Combining, appears in *Duplication*; and so makes, as it were a more Condense and compact Consistency, and in a Transcendent Analogical Sense *Divine Body*; as the Glorious *Temple-Body*, and Habitation, wherein the Powers of the Supreme Unmanifested Unity, after their Process into Distinction in Unity, unite again in Another Manner, and *Rest* together in their Divine Loves and Joys.

The *Son*, as the Second Person in the Holy Trinity, consider'd also as in a Personality in the Nature of *Divine Love*, and as deriving his Nature by *Divine Generation* from the *Father*, has also the *Divine Virgin* or *Feminine Nature*, or the *Wisdom Derivative* in Himself: the Procession of which from Him is that Part which *He* contributes towards the Constitution of the *Holy Spirit*.

This Twofold Efflux, or Procession of the *Wisdom*, *Originally* from the *Father*, and *Derivatively* from the *Son* in the *Father*, mixing or combining their Spheres into One in the *Holy Spirit*; and these two Processions being in the *Feminine Denomination* and Capacity; Hence the *Holy Spirit* (tho' otherwise existing in a Personality also in the Nature of *Divine Love*, i. e. in both Kinds or Natures,) Yet is to be consider'd as existing *Primarily* in the *Feminine Property* and *Denomination*; and as *Completing* the Total *Bridal Power* in the *Holy Trinity*: viz. in its Origination, Derivation, and Processive Combination.

Having represented the *Holy Spirit* as existing *Primarily* in the *Divine Virgin* or *Feminine Nature*, it remains to consider it further in the *Unity* of, or *Co-Unity* with the *Father* and *Son*; Who in their *Divine Masculine Property* flow into, Unite with, rest and exist in, and Impregnate their *Divine Bride*; and thus bring into Manifestation in Distinction what was without Manifestation and Distinction transacted in the *Original Unity*. And hence the *Holy Spirit*; as the *Third Person* in the *Trinity*, tho' *Primarily* in the *Divine Feminine*, has in it the *Divine Masculine Nature*, and acquires, *Secondarily*, the *Masculine*

Masculine Denomination also: whereas the Father and the Son have Primarily the Divine Masculine Nature, and Secondarily the Divine Feminine.

And on this account also the Sin against the *Holy Ghost*, where appearing in its Extraordinary Operations, bears so deep a Dye: not only as it is a Rejection of the Full-convictive and Demonstrative Power of God, but as it is also the malicious Opposition to, and Outrage against the Softest and tenderest Emanation and Manifestation of His Divine Love,

The Holy Spirit as the Twofold Spiration of Wisdom thus Combin'd and becoming as a Twofold, or stronger Reflexive Mirror, is the *Speculum Trinitatis*, wherein all the Powers, and Wonders of the Divine Nature are represented: wherein the Godhead (as the Superior Unity) is Reflected Upwards to Himself in Unity and Distinction also; and Downwards to the Heavenly Created Worlds: and even in This, by its more Distant Irradiations and Influences, thro' Christ the God-man, the Triune Powers in their blessed Efficacy are transmitted into Holy Souls, gradually Regenerating, and Restoring the Divine Image in them.

Thus in the Proces of Manifestion from the Undistinguish'd Unity, the Fathers Power as Generating, and the Sons as Generated, being shown in Distinction, and all the Divine Powers in a Unity consistent with Distinction Recapitulated and represented in the Spirit, the Holy Spirit may be consider'd as the *Unity below*, or as *Manifested*, Answering to the thus Unmanifested Unity above.

From the Explication given, the Peculiarity of the Scripture Term, *viz.* of the *Holy Ghost's Proceeding*, and not being as the *Son Begotten* may be apprehended; and appear aptly corresponding to the Hypothesis of the *Trinity* explain'd by *Love*; or of God as in an Eternal Act of Fruition of Himself in the joint Concurrence of all the Divine Powers necessary to the Perfection and Consummation of Love within Himself. And hence, as the Divine *Wisdom* or *Intellect* has been represented as the Seed of the Divine Will Originally in the Father; and That combin'd with the *Wisdom Derivative* giving the *Procession* of the *Holy Spirit*; hence I say may be apprehended how the *Holy Spirit*, consider'd as this Two fold ~~EE~~ *fluvial Sphere* in One, has a peculiar and Different manner of Existence; *viz.* in the Divine *Seminal Nature*;

differing from its Prior Existence in its Originals as the Seed of the Flower from that of the Root; viz. by its Form of Egress, Procession, or Explication in a Distinct Sphere of its Own: wherein the Fiery Seed of the Father, and the Meek Watry of the Son combine into the Holy Oil of the Divine Union; which is in Scripture still attributed to the Spirit; and is the immediate Power and Principle of Re-Generation of Souls into the Image of God; and what is meant in the Mystery by Participation of the Divine Nature; as it is the Seed from whence Christ is conceiv'd, form'd, and grows on to Maturity in us. It may be noted here, that Oil in the Nature of it consists of Fire and Water combin'd together in an amicable Natural Band of Union. Herein also is couch'd the Mystery of the Spirits being represented by, and Descending in the Form of the Gentle Dove; which also in the manner of its Flight has a Quick strong and fluttering Motion, and with a kind of rushing Sound; and in this somewhat Imitative or Expressive of a Flush or Efflux, as of Water, Fire, or Air, (which may transcendently be conceiv'd as combin'd and Imbodied in what it represents,) in its Procession from a State of Reserve or Restraint into its Sphere of Dilatation: wherein is particularly represented the greatest Strength combining with the greatest Softness, and Tenderness. The free Allusion to Natural things which have Defect and Shame attending them, but are still in their kind Figures of Heavenly Things, must here be allow'd of; and especially as what is Needful for Explication is Precisely translated to their pure and Perfect Originals. Man seeks Reefs or Darkness, to transact his Degraded Love; while the Heavens are fill'd with the Glory of God's; and shine in the Brightness of his Love-Flame.

Such then is the Holy Spirit of God; such is the Gift of the Holy Ghost; so great, and indeed Amazing is the Grace of God in the Communication of it thro' his Eternal Son to his Adopted Ones; adopted as first of an Alien Generation, and in the Spirit of this World, but Naturaliz'd and Indenizon'd hereby into all the Immunities, Liberties, and Privileges of their Heavenly Country. This is the Precious Stone, and Pearl of Price, Inestimable. Where is the Sage, where is the deep Philosopher, where is the Adeptist? Here, here is found the Grand Arcanum, in its All healing, and Multiplying Power. Here is the All

All-Transmuting Stone; as the Seed of the Super-Celestial Sun, or Heavenly Gold: In which the Original *Diamond*, and *Pearl* in One, of the Father's *Wisdom*, the Flaming *Rubie* of the Son's, and the Eye and Heart-clearing *Emerald*, the *beata Viriditas*, (blessed Ever-green,) the Verdure and Vegetation of the Paradisiacal Earth, and Divine Body, in the Propertie of the *Spirit*, combine in Perfect Unity, and Process of their Multiplying Power. Whose Outflowings constitute the Glorious *Rainbow* round about the Throne of God; and the All-Vivifying *River* proceeding from under the Throne, and forming the *Glassy Sea*; and in the New Creation pouring forth the *Waters* of the *Sanctuary*, still Increasing, and abounding.

Here is the perfect Unity together with the Utmost or endless Variety; the closest Compaction with the widest Solution; the acutest Sharpness with the most yielding Softness, the Quickest Motion with the Calmest Rest; in a Word the *Act* and *Rest* of God in One.

### C H A P. III.

**H**E R E rest thou also a while, O my Soul, and thou, Inquiring Soul, that readest the gracious Message, and Manifestation of Himself thy God here gives thee; rest a while to Admire, adore, and love: and let us together breath a Meditation on, and Aspiration to this so peculiar Glory of the Divine Essence and Nature as subsisting in the *HOLY SPIRIT*: and the rather as it bears so near, yea the *Nearest Relation* to us.

O Wonder of a Manifested God! O Glory of the Hidden Unity displaying it Self in a *Trinity*, and also a *Unity*, Perceptible and Enjoyable by its Creatures! O blessed *Mirror* of the *Beatific Vision*, and *Medium* of our Communion and Union with God! O Glory of the Divine Consummate Love, *Marital*, *Bridal*, and *Filial* in One.

O precious *Pearl* containing Infinite Pearls, all precious Stones in it Self! and by the Variation of which the rich Foundations, the Walls, and Gates of the *New Jerusalem* are form'd!

O Cordial Pearl, and Heavenly Candied Stone, ever Concreting, ever Melting and dissolving, with Infinite Energy, and infinite Sweetness! Our Health, our Food, our Life, our Fulness of Joy!

O precious Pearl of the Kingdom, Only Desirable, how well for Thee are the Kingdoms of this vain World, and our own corrupt Self-hood rejected, and Renounc'd for Ever.

O Blessed Advocate, that pleadest our Cause, and defendest our Right to Grace thro' the Merits of our Redeemer; who carriest on the Work of our Salvation, helpest our InfirmitieS, makest Intercession for us, and art our Support, and Comfort, in all the Dangers, Temptations and Tribulations of Life!

O Eternal Comforter, how justly art thou so term'd, how truly art Thou so to us! How sweetly, how essentially, how intimately do thy Comforts flow, in the very Head-Life and Centre of our Souls; so deeply as to Evidence thy Self to be our Inmost Essence, our true and better Self! Yea how full, and how transcendent must thy Comforts be; in whom all the Fresh Springs of God Concur, and flow forth to meet and bless us!

O Great Seal of the Kingdom of Heaven, set upon thy Apostles in the Display of Omnipotence by Outward Works of Wonder! O Privy Seal of the Kingdom in the Souls of thy Elect; Seal of our Redemption and Adoption, and Witness with our Spirits that we are the Children of God; The Word and Will of God as manifested to us, in us, and thro' us! The Day-Star arising in our Hearts; the Morning Star given to the First-born in the Virgin Church, preparing for the Nuptial; and Phosphor of the Blessed Advent of the King and Bridegroom: Pledge and Earnest of our Future Inheritance; yea thy Self the Kingdom of Heaven, the Kingdom of Christ already Begun in us!

O our All-Powerful New Creator, and Re-Generator; our Father, our Mother, our Brother, our Sister, our Bridegroom, our Bride; yea Condescending to become our Offspring, our Infant God, our Christ form'd in, brought forth, and growing on to Maturity in us! O All Endearments of Love in One! How beautifully in Thee does Love expand it Self, Unlock its Mystery, and dispense its Grace! O Charm Collective, Constellate, Universal, Individual! O Orb Super-Celestial: brightest Firmament

Firmament of the Internal and Spiritual World ; in which Sun, and Moon, and Stars, in their Heavenly Glory at once appear ! How lovely do all things appear, and shine in their transparent Heavenly Forms in Thee ! How sweetly does Unity and Variety Coincide, and display it Self in thee and thro' thee, the Manifested, yea the Ever-Descending God, our Saviour our Jesus still with us, abiding with his Elect to the End of the World !

O Thou Wedding Chamber of God, and Bride-Chamber of the Children of God ; wherein the Holy Communion with Him, and the Communion of Saints with each other is celebrated, the Marriage of the Lamb and Bride is Solemniz'd ! O Thou Dove of God, the richest Essence and Efflorescence of the Divine Life and Love ! O Fund of Ecstatic Joy, and Ever-New Delights : Holiest of Holies, and Inmost Paradise of Paradise ; Open, Condescend, in Grace Admit.

But Oh where are we, whether are we tending ? Here lower, my Soul, thy Aspiring but fainting Wing, and drop thy Pen, or divert its Current. Thy Subject is too great, the Light too dazzling : its Heights and Depths are Unfathomable, its Glory Unspeakable, its Grace Incomprehensible.

And is this thy Gift then, O God our Father, O God our Saviour ? is this thy Gift to Man ? Canst thou descend so low, to give thy own Spirit, thy own Life and Nature to be participated by thy poor Falln and Sinful Creature ? Who can believe it, who dare take it ; but that thy Self has said it, thy Self has commanded it ? O Wonder above all Wonders ; Stupendous Grace and Goodness ! O Act, truly and only of a God ; of a God whose Nature is Love, and that Love Infinite !

Sink thou here O my Soul into the Dust, into the Darkness and Shadow of thy own worse than Nothing ; and touch'd by a Ray of this Grace, Adore in deepest Humility, melt in Gratitude, flame in Love, Dissolve in Rapture. Then rise again and Recollect, and Contemplate thy First Royal Extract, and Divine Original, and thy New Birth again thereto ; and think of Acting and Demeaning thy Self on every Occasion agreeable hereto, and so as may adorn thy high Profession and Calling, and in an Eminent manner Become the Gospel of Christ, thy Head and Pattern. Enter into Christ thy Way ; and

Follow

Follow the *Holy Spirit* thy *Guide*, and thy *Provision* for this arduous Course. Resign thy Will, thy Wisdom to His, thy Imperfect to his Perfect Act; who will Himself give thee to will and do, yea Himself will and do in thee according to the Will of God. Who will Re-unite thy broken Half, or Darken'd Ray of thy Inferior Being, to its upper Part, as thy Superior Essence or Angel, and therein Restore thee to thy Original Being in God again.

And O thou *Dove* of God, and Condescending Grace of Heaven, who art daily calling, warning, and wooing Souls to be united to thee; yea Drawing, and working in 'em to render the Blessing and Gift of God in the highest degree Effectual to them; Forgive our great Ignorance, Neglect, and Injurious Treatment of thee: That we have often forgot, or been regardless of thee, even while we have been Aided by thee. Let us no more in any wise Deny thee, resist thee, Quench thee, or grieve thee. *Return*, and be Reconcil'd, and act among us; yea Return to thy *Church*, in thy *Full* and free Operations, after so long a time of *Desertion*, and *Cessation* therein of thy Works of Wonder, and Converse with us again as in *Elder Times*, and *more Acceptable* to thee.

And to this End, O God, and Father of our Lord Jesus Christ, who hast shewn thy Self in Him the Father of *Mercies* and God of all *Consolation*, Pour out this thy Spirit more abundantly into our Hearts; Diffuse thy gracious Gift, and Multiply it in thy Church, even till thy *Kingdom come*, and thy Will be done in Earth as it is in Heaven. And let that, even thy own good *Spirit*, excite in us, and express thro' us such degrees of Gratitude and Love as may become thy Creatures thus regarded, Indear'd, and bound in Cords of Love and Everlasting Obligations to thee; who hast not spar'd thy *Only Son*, nor denied thy *Spirit*, but has given Both for 'em and to 'em. Yea, while the Creature stands still in its Resignation, Amazement, and Astonishment, let thy Own *Spirit*, and thy Own *Word* in us, O our God, Reflect to Thee Thy Own, and breath thy Praises, in Communion and Consort with the *Angelic Harmony*, in Everlasting *Hallelujah-Hallelu-JAH*.

N. B. The Address here to the *Holy Spirit* in Particular is on account of the Peculiar Nature of it having been less known under the *Suffering State* of the Church; being

being a Glory Reserv'd, as more suited to the *Triumphant*, or Kingdom State; and as Now in the Preparation of it clearer Discovery thereof is made: to which several Expressions here accommodated may at first seem strange and uncouth, till this further Manifestation of it is Dugested and Receiv'd.

But to proceed. It is further to be represented here and consider'd, that in the Original Unity, all its Divine Powers so strictly Uniting, and Coalescing as to Preclude Distinction, in order to their Manifestation in a Sphere of *Distinctio*n there must be, and is, some *Reserve* or *Relaxation* of the Strictness and Absoluteness of that First Unity, so far as that the Power and Property of the Father as Generating may be manifested *Distinct*, and the Son and Spirit also go forth into Manifestation of their peculiar Properties, as in *Distinct* Spheres or *Principles* of their Own; or wherein the Sons Property as Generated, and the Spirits as Processive, may so far *Predominate* as to give the *Distinct* Manifestation of themselves: whence will necessarily follow that the Son and Spirit, in their Sphere of Manifestation in *Distinctio*n, are not fully Commensurate to Themselves as Existing in Unmanifested and Undistinguishable Unity; and less so to the whole Unity it Self. And that, in like manner, the Sphere of Manifestation, in *Distinctio*n of the Paternal Power Generating, the Filial Generated, and the Spirit Proceeding, is *Inferior* to That of the Original *Unity* as Unmanifested and Indistinct. Nor is this any Derogation from the Honour and Glory of these Divine Powers; Who are what they are most Eminently in their First Existence; and Continue so, notwithstanding their various Appearances in different Spheres of Manifestation. It is enough that the Powers of the Father Precisely consider'd in His peculiar Property, and the Son and Spirit in theirs, are, as they are, in their First Essence and absolute Unity, *Co-essential*, *Co-infinite*, *Co-eternal*, and *Co-equal*, however they may appear in Variation, or *Reserve* of their Original Powers and Glories in the *Explication* of themselves, as Condescending toward Creation, and therein the Communication of themselves to be the Object of Love, the End and Happiness of their Creatures; which is the *Glory* of the Divine *Goodness*, or even necessary Result of the Infinite Fullness and Exuberance of the Divine Nature, as Love, giving it self

self forth to be Participated by All; and tho' by Innumerable and Endless Worlds, yet in it Self no way Diminsh'd, but ever the Same.

This Point of a *Recess* from the most strict and Absolute Unity in order to its Explication in Trinity, may admit of some further Illustration; as thus. In the *Unity*, the Father, Son, and Spirit in their peculiar Properties combine as into *One Centre*, and flow together into *One Circumference*, Indistinct: but in the Sphere of Manifestation in Trinity the *Sons* and the *Spirits* by a degree of *Recess* from the Father's (which is their Egress into Manifestation,) give the Representation of *Three Centres* Distinct. And from those Centres the peculiar Powers of each flow and Reflow into each other in a *Circumferential Distinction* also. Something of which may be conceiv'd from the Inferior Similes, of Seas meeting and Uniting; or of the Active Spheres of *Planets*, from their Original Centres, intermixing: Or as in the Body of Man the Spirits from the *Brain*, the Blood from the *Heart*, and the *Seminal Virtue* from its proper Fund or Vessels, as from *Three Distinct Centres*, yet communicate and combine in the Unity of the Whole.

The Original *Unity* then, as the *To Pan*, the *All*, is the Beginning and End, (which includes the Middle or Centre,) the *Alpha* and *Omega*, yet undiscover'd or Illegible, within its Self, or in its own Sphere: in the Lower Part of which respecting the Spheres of Manifestation and Creation opens the Descent or Egress into Distinction; where the *Father* as Discover'd in his Distinct Patal or Generative Power by the Manifestation of his Son as Generated by him, is the *Alpha* Manifested, and the Spirit the *Omega*, the Beginning and the End, the whole *Circumference* (with its Centre) of the Unity displaid in Trinity. The *Son*, as the *Express Image* of the *Father*, and having also the *Father* and the *Spirit* in Himself, is also in another manner the *Alpha* and *Omega* or the All-compriz'd in Central Manifestation, and thence Dilating each way in *Multiplication* of his *Central Property*. Whence also *Jesus Christ*, the Son of God in Humane Nature, having both the *Father* and the *Spirit* in Himself, is in Scripture styl'd the *Alpha* and the *Omega*. And the *Holy Spirit* in a yet Different manner of its Processive Nature, having the *Father* and the *Son* also in its Self, and answering to the *Unity* above by a *Unity* also manifested

fested in Trinity, Which in its Glass or Mirror (as before) it Reflects both Upwards and Downwards; thus the Holy Spirit becomes *Alpha* and *Omega* also, Manifested Legibly, or, as the Beginning, Middle, and End in *Central* and *Circumferential* Manifestation, in and according to its peculiar Property.

Thus the Holy Trinity has been represented, in way of Explication in their Three Distinct and different Spheres. Yet we must not here form any gross Idea of distinct Locality as to Upper and Lower, but consider all according to the Nature of pure *Spirit*. Nor must we ever forget or let go the Idea of the *Unity*, even in the Manifestatiun in Trinity; which has led many into the Notion of *Tri-theism*, or three Gods: But we must conceive these three Spheres, (so call'd as in Terms for Explication,) to be each in each so Intimately as to combine into a Perfect *Spiritual Union* and *Unity*, in their Sphere of Manifestation: and apprehend still the *Original Undistinguish'd Unity* as Present to, and as the All in All in *every Point* (as we can only speak) of the Essence of the Manifested Deity; tho' exhibiting it self in various manner, and Degree of Manifestation.

I shall conclude this *Hypothesis* with Reminding the Reader more particularly of a Point needful to the right understanding of it; which may Prevent Mistake in apprehending or speaking distinctly of the Unity and Trinity. And it is This; that tho' God the Father has been by Others, and is here sometimes consider'd Precisely, on some accounts and also Particularly in his Paternal Generative Property; He is *Himself*, consider'd at Large and as in *Himself*, The *Unity*, the *One*, the *All*: as containing in *Himself* both the Son and Spirit in their First Existence, Prior to their After-manifestation in Distinction. And thus God the *Father*, or the *Unity*, is to be consider'd as making the *First Personality* of the Holy Trinity. Otherwise indeed a Quaternity might on this account be also Objected; which is hereby precluded. And this Doctrine of the Father's being the *Unity*, or the *Original All*, is Confirm'd by the Suffrage of the Antient Fathers; Among whom, as several of them liv'd in or near the Time of the Apostles, and while the *Spirit* yet continu'd in the Church in its Extraordinary Powers and Illuminations, it is not Incongruous to suppose, that God, who design'd a full Manifestation of *Himself*

Himself at last in the Church, both as to the Mystery of his Divine Nature, and of his Providential Conduct, viz. at the Time that the *Mystery should be Finish'd*, as Rev. x. 7. I say that he should begin, and carry on some Gradual Discoveries in order hereto among these Eminent Lights of the Church in their Day; and among others also in After-Ages; especially as the Times of Preparation for the Kingdom should come on; in whom, (as in an Inner Court,) the Extraordinary Communications might yet be *Retain'd*, or *Reviv'd*.

Many Things have been further given in Explication of several Parts of this Hypothesis: as also a Particular *Tract* concerning the Nature of *Jesus Christ as God and Man*: with Relation to both which the Groundwork being here already laid, I am at present to proceed no further in way of Publick Communication: so Conclude with Request to the God of Truth and Love to pour out his Spirit of *Wisdom* more abundantly in Preparation of his Way; and that we may see, in *This Our Day*, the things that belong to our *Peace*: yea in this *His Day of Finishing the Mystery* in his Church, the *Manifestation* of the Glory of it: Praying also the *Lord of the Harvest*, the Great Harvest of the Kingdom already so Advanc'd and Ripen'd, that He would send forth *Labourers into his Harvest*: that the Sleepers may be Awaken'd, the *Wedding Garment* be put on, and the Foolish Virgins become *Wise*, and Prepar'd with Oyl in their Lamps to meet the *Bridegroom*.

Grace, Peace, and Blessing from God the *Father*, God the *Son*, and God the *Holy Ghost* be upon us, and Abide with us Evermore. AMEN: HALLELUJAH.

Rev. v. 13.

*Blessing, and Honour, and Glory, and Power be unto Him that sitteth upon the Throne, [the Antient of Days, the Eternal Infinite TRIVUNE,] and to the LAMB for Ever and Ever.*

T H E



THE  
CREATION in CONSORT:  
OR  
A HYMN  
ON THE  
*Glorious ADVENT.*

**H**E Comes, He Comes, I see the Heavens  
Unfold  
Th' Eternal Gates of Adamantine Gold,  
The Flames of Love dart out like Ligh-  
tning clear,  
And brighten all this Lower Hemisphere.

O fair Cberubick Host in bright Array  
Fore-shooting to Prepare the Royal Way!  
O Brighter Cloud of Seraps that Attend,  
And with their Glorious Prince in Thrones Descend!

I see

I see the Charming Bride New-Salem shine;  
 Beauteous, Transparent, Golden-Chrystalline.  
 Hither Sh' Inclines, Herself th' Almighty's Throne,  
 Centred within Her Love Pavilion.

Now, Now, the Universal Shout is given,  
 By the United Voice of Earth and Heaven.  
 The Virgins Peace and Joy to Mortals free  
 Proclaim the Everlasting Jubile.

Ye Elders High, Encompassing the Throne,  
 Now throw your Crowns and Flaming Sceptres  
 down.  
 Precentors of the Quire, most loud and strong,  
 Begin the Fuge, and Set the Nuptial Song.

Arch-Angels, with your Legion's Orb'd around,  
 Catch and Transfer the Soul-Inchanting Sound.  
 Thou, Michael, the Arch-Herald Trumpet blow,  
 That Fills the Heavens, and thrills to Earth below.

Ye Harpers, on the Sea of Glass that stand,  
 Here Symphonize with Ambi-Dextrous Hand:  
 Your wondrous Bass the Glassy Ocean's Roar;  
 Thund'ring from Salem's to Mount-Sion's Shoar.

And You, sweet Mother-Maid, with brightest Fire  
 Lead and Direct the Amorous Virgin-Quire;  
 With warbling Gruppos, Graces ravishing  
 In Upper Descant Hymenean sing.

Prophets, Apostles, Martyrs, apt in Skill,  
 With Middle Parts the Sacred Anthem fill.  
 While lesser Saints in various Station  
 On the Bass Ground their Swift Divisions run.

Nature, the Image once oth' Heavenly World,  
 With Empty Sockets now in Chaos hurl'd,

Prepare

Prepare your Conduits to Convey in Bliss  
The Virtues, and the Powers of Paradise :

With all your Tubes and Trumpets Land Divine,  
To th' Heavens in Perfect (a) Diapason, joyn.  
Thus, Thus, must end the long Creation's Groan,  
Now the First Risen Sons of God are shown.

Swell in Melodious Airs, ye' Argentine Spheres,  
So loud as to Inchant ev'n Mortal Ears ;  
While Heavens Erratick Fires, your Sweeter Chime  
Dance a New Circle of more Glorious Time.

How dost Thou, say, bright Sol's (b) Intelligence,  
Augment the Day, and Sevenfold Light dispense?  
(c) What Wonder at the Glories of My Sphere  
If JESUS pitch his Tabernacle there.

Speak you, fair Cynthia, Queen oth' Firmament,  
Who has your New-Reflected Beauties Lent?  
(d) Heav'n's Wisdom, and Earth's Bridal Amazon,  
With Banners Terrible, Fair as the Moon.

Ye Morning Stars, again together sing ;  
Behold, Behold the New Creation Spring.  
Vary Ye Planetary Notes, and show  
The Source above of Music's (e) Seven below.

---

(a) Signifying Thro' All : as where after a Process thro' the Seven Musical Notes the same Returns again in the Octave or Eighth. So the Earth in the Planetary Course Answers in Octave, and also in Property, to the First or Saturn.

(b) According to the Supposition of an Angel-Regent of each Planet, or Luminary.

(c) His Answer.

(d) The Answer in like manner. Wisdom as the Superior Bride ; and the Church as the Inferior ; Cant. vi. 10.

(e) As there are but Seven Planets ; So but Seven Notes running thro' the whole Compass of Musick : and between both Courses is supposed an Analogy or Correspondence,

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Blush, fair Aurora, in your Morning Pride  
Paint the Love-Signal of the Sacred Bride:  
And by your Silver Dew-Drops count the Tears  
Once shed, but now the glittering Pearls she wears.

Cease, ye four Elements, your jarring Tone;  
Accord in Quintessence and Union.  
Thou Fire, no more in wrathful Nature burn;  
But every where to Flame Seraphick turn.

Unbowel, Earth; now shine with precious Oar.  
(a) Live, Waters: Ocean all thy Treasures pour.  
Kind Heavens, and Clement Air conspire to Crown  
The Reign of the Returning Solomon.

Roar Seas; Dance Waves to the Melodious Sound,  
And let your Triumphs ev'ry Shoar resound.  
Rivers in rapid Flux, or winding Slow,  
With Tinctur'd Streams, in Milk and Honey flow.

Fall Showers, in Nectarine Drops, or Manna shed,  
Redeeming Mortals Sweat and Toil for Bread.  
You Hail, and Frost, and Snows quick Disappear;  
Loves Region such cold Inmates cannot bear.

Shoot You, fair (b) Iris, from Propitious Heaven,  
Now Covenant-Sign of Sacred Nuptial given:  
Shoot your Love Darts; by Power Almighty drawn  
To Grace's Orb of Full Perfection.

Ye ratling Thunders now Harmonious move;  
And harmless Lightnings flash in Glance of Love.  
Ye rougher Winds, to Consort pitch your Voice,  
Now whistling shrill, now deep with roaring Noise.

---

(a) Become Waters of Life,  
(b) The Rainbow.

*or a Hymn on the Glorious Advent.* 298

Breath Zephyrs, murmur Brooks, and wave, ye  
Trees,

Your rustling Leaves in Varied Melodies.

Bloom Lilies; Roses blow; your Tribute pay  
Of fragrant Odors in Perpetual May.

Spring Trees of Life, and Mystick Knowledge pure,  
With Monthly Load; whose Leaves the Nations  
Cure.

Let ev'ry Plant Immortal Frutage bring.

Now, wanton Fields, if ever, Laugh and Sing.

Up-rise ye Valleys; and Obeisant low  
Ye Hills and Mountains at his Presence bow.  
Let, deep-mouth'd Caverns, your Capacious Womb  
No longer Still and Silent Air Entomb.

Shine forth ye brilliant Diamonds, Rubies bright;  
Vary the Day with your Star-spangled Light.  
And gather Beauties from the Virgin-Crown,  
The Inestimable Pearl of Union.

Ye Herds and Flocks, no more for Sacrifice,  
From Bondage of Corruption Tuneful Rise.  
Beasts of Voracious Tooth, or baneful Sting,  
In Nature chang'd, your Peaceful Accent bring.

Ye Winged Quire with your sweet (*a*) Chanter rise  
Aspire in Praise; now Birds of Paradise.  
And Ye the Scaly Tribe, tho' Mutes you be,  
Give Laud in Reefs of the Great Harmony.

You, sportful Echo, with Compliant Grace,  
Play the Responses of our Solemn Praise,  
And to each Full-ton'd Hallelujah  
Reverberate soft th' All-charming Name of JAH.

---

(a) The Lark

U 2

God's

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God's Darling Favourites of Humane Race,  
Fly to each others Arms in strict Embrace :  
And thus in one United Body move  
T' Address the King ; t' Enjoy the God of Love.

Ye Regent Powers on Earth, Resign each Crown ;  
And throw in Homage ev'ry Sceptre down.  
Like the wise Eastern Kings, if Power You'd Hold,  
Hast with Oblation-Incense, Myrrh, and Gold.

Come, Vagrant Jew, again God's Chosen be.  
Now to thy Wish Entbon'd MESSIAH see.  
The Blood, once Imprecated on thy Head  
Now Lives, and gives Thee Quickning from the  
Dead.

You Long Lost Tribes, in Tracts of Land unknown,  
Your Great Returning Lord Return and own.  
See, See the great (a) Euphrates gives you Way,  
Thro' Crystal Walls, as in your Elder Day.

Come, Sun-burnt Indian, in the Sacred Font  
Implunge, and change by Faith thy Stygian Front.  
Thy Demons skulking, Oracles struck Dumb ;  
To th' Pillar'd Fire, and Holy Urim Come.

Descend, Thou Turbant, let thy Horned Moon,  
Now Borrow Light from the New Rising Sun.  
Descend, Thou Triple Crown, Profanely given ;  
Peculiar of the Priestly King of Heaven.

All Nations Clap your Hands, Dis-joint no more ;  
Concentred all in One Great Emperour.  
All Tongues Combine ; your Seeds of Language sown  
In Babels Jargon now Reduc'd to One.

*or a Hymn on the Glorious Advent.* 293

Mellifluous Orators, Enlarge your Theme;  
All Substance: nor of Shades or Colours dream:  
Ye Sacred Shepherds, Sing, in (a) *Alt* the Key,  
Your New Arcadia's Spring, and Jubile:

(b) *Bards of the Golden Pen, or Silver String,*  
Now Rich, Your Tributary Talents bring.  
Too long Your Generous Arts have been Abus'd  
For wanton *Venus*, or full *Bacchus* us'd:

If ever Now th' Immortal *Genius* raise  
To (c) *Enthean Fires, and Hymns of Loudest Praise.*  
Your Sister-parts as Twins together Sing:  
Welcome Your Great *Mecenas*, and your King.

Now touch the *Lute*, and string the Living *Lyre*,  
And let the Pealing *Organ* fill the *Quire*.  
Chant free the Winged *Hierarchs* among:  
The same Harmonious *Breath* Inspires your Song.

And You, the *Lamb*'s dear *BRIDE*, your *Cross* lay  
down;  
Or Fix *Triumphant* on your Heav'nly *Crown*.  
O *Daughter* of the *KING*, and now his *QUEEN*,  
Without All-Charmant, Glorious Within;

So clear thy *Form* the secret Charms Divine  
Reflex thro' their Transparent Mirror Shine;  
So Like the *Image*, such the Unity,  
Thy *JESUS* must Embrace Himself in *Thee*;

Forget thy *House*, and Raise a Nobler *Line*,  
Fruit of his Joy in *Thee* His (d) *Consort-Vine*:

---

(a) *The Highest Part of the Scale of Musick: or in the Highest Strain.*

(b) *Poets, and Musicians.*

(c) *Divinely Inspir'd.*

(d) *Psalms cxxviii. 3. Compar'd with John xv. 1.*

394      *The Creation in Comfort ;*  
In Numerous Offspring, waiting thy Commands ;  
*Queen-Mother of the Princes in all Lands.*

Now Summon every Grace, in Triumph led  
To the Great SOLOMON'S (*a*) Chariot, Throne, and  
Bed.

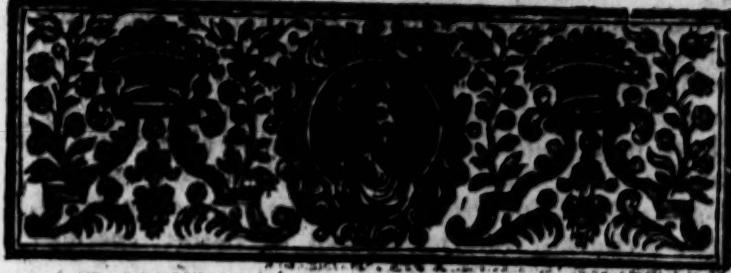
Now, Now Enlarge thy Heart ; Advance thy Fire ;  
To God-like Deeds, and God-like Loves Aspire.

While with thy Joy the whole Creation rings ;  
The Lamb and Bride's Epithalamium Sings.  
And in Grand-Chorus, Heaven and Earth around,  
GLORY to GOD, and GRACE to Men Resound.

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(*a*) Cant. iii. 7, 8, 9.

F I N I S.



## A N

# I N D E X.

*And Explanation of some Terms, and the manner of their Application, made use of in this Work, and in the Great Crisis Preparatory to it; Digested in such Order as may best serve to render the Scheme at Large more Intelligible; and be also of more General Use.*



T will be needful here in general to apprise the Reader, that the Terms commonly applied by the Learned to Natural or Corporal things, are not in these Writings transfer'd or wrested from their proper Signification, consider'd in General: but are indeed often applied in a higher manner to *Like* Objects of a *Spiritual* kind, in which the same Properties or Qualities are found; but are to be understood in a manner Suitable to Things or Beings of a more Sublime, and *Spiritual* Nature. The Ground of which is this: that Things below are form'd according to the Patterns of Things above, and that *Material* things are *Figures* or *Shadows* of *Immaterial*: whence it follows that the *Immaterial*, and *Heavenly* things to which the Inferior bear Relation, Exist more in the *Truth* and *Reality* of *Essence*; and Consequently, that the Terms common to Both when applied to Them

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have also a Signification more according to the Truth and Reality of the Thing. This was not unknown to the Ancient Philosophers, as may appear from that famous Axiom, said for its great Import and Excellency, to have been written in the Smaragdine Table, (*i. e.* of Emerald;) viz. *Omnia Caelestia sunt in Terris; sed modo Terrestria; Omni Terrastria sunt in Caelis; Sed modo Caelesti.* *i. e.* All Heavenly Things are found on Earth; but after an Earthly manner; All things on Earth are found in Heaven; but after a Heavenly manner. The Terms then thus applied from the Figures or Copies to their Originals are not only Metaphors, as they are generally taken to be; but, as before, more Truly, and highly Significant, than as commonly us'd. To give an Instance or two. There is an Internal Spiritual Space, as well as an External Local; and of which the Latter is a Figure: *vix.* That in which the Spiritual Worlds exist, and in which Angelical Beings Live, move and act: the Root whereof, or the Inmost Ultimate Space is the Infinite Being of God himself; in whom all Worlds have their Foundation and Existence. There is Spiritual Dilatation, in Inlargement of Soul, and Capacity of Comprehension: as whereby it can take in still greater degrees of Knowledge, and open still more and more in Participation and Enjoyment of God the Fountain of it; also whereby in Thought or Mental Act it can stretch it Self to a View of the whole System of the Earth and Heavens. And there is a Spiritual Contraction, whereby it can settle down again to the Consideration of a Single, or of the most Minute Object. So there is Spiritual Generation, and Divine Generation, and the Marriage of the Lamb with the Church his Bride; all most true and Real in their Sublime and Spiritual Sense. I have Insisted the more on this Point on account of the great Usefulness and Weight of it, and as it is Indeed in it self, and may be found in the right Application of it, a Fund of Endless Knowledge.

I shall also in this Index for the Use of the Unlearned Reader give the Explication of some Scholastick Terms, in Use, and some more common, in which Distinction may be needful on account of the Ambiguity, or where the full Import of 'em may not be generally apprehended;

§ First then *Essence*, in the strict Sense, denotes the *Being* of a Thing in general, *Prior* to the Consideration of the *Substance* of it: And so is oppos'd to *None*,

**Non-Entity**, or not Being. It is us'd also in a more loose and general Sense, including the Substance and the Nature also; as usually in the Term *Co-Essential*; and as we say All *Beings* in Heaven and Earth.

**Substance**, strictly taken is the matter of which any Thing consists: and is consider'd Prior to the Modification or *Form* introduce'd into it: And is sometimes more generally us'd, as including also the matter so modified and form'd.

The *Nature* of a Thing denotes the Modification or Form introduc'd into the Matter or Substance, constituting it in such a Kind or Class of Beings; whence arises its *Act* and *Product*, according to its Kind.

*Existence*, Implies a Thing in *Act*, or in *Actual Being*. *Essence* in the strict Notion of it may be applied to a Thing yet in its Causes, or Seed of Production; as the Ear of Corn in the Grain Sown, or a Son yet in the Loyns of his Parents; but *Existence* implies the Thing brought forth in a Distinct Being of its Own, as the Product or *Effect* of those Causes.

*Life*; is the First general and constant *Act* of the Nature or *Form* in the Being so constituted; the Central Spring of Motion and Operation therein, actuating each Part or Organ in its proper Office. It arises from the just degree of Heat, or Participation of the Active Element of Fire concurring in its Constitution; and chiefly in Natural Beings from the Influence and Genial Warmth of the *Sun*; which as communicated and wrought into the Animal Texture or Composition, and Seated in the Heart is by some call'd the *Archeus*, and the *Archeal Power*, which imports the Principal *Regent* and actuating Power of the Whole: And is by some also Subdivided into *Inferior Archeal Powers*, Regent of the Principal Parts of the Body, as the Head, Stomach, &c.

*Idea*. It signifieth a Thing Seen: but is translated to the Mind, as a Thing seen therein; and so imports a *Mental Conception*, or a Representation of any thing in the Mind: which is either by the pure *Intellectual Power* as conceiving a Thing, or a Truth of a more Sublime and Spiritual Nature; or in the *Imaginative Faculty* forming an *Image* of a more gross and Spiritu-Corporeal kind, by Aid of the *Animal Spirits*; as of a House, a Tree, or the Outward Form of a Man. The Word *Idea* is oft

oft applied to both, tho' more strictly and properly to the Former, and Word *Image* to the Latter.

*Præcinding, Precisively.* Where of several Parts, Properties or Qualities that are conjoin'd in any Subject some One or more are taken, and attended to apart from the rest. The Word signifies a *Cutting off*, and as applied to a Mental Act, a *Distinction*, or Distinct Consideration.

*Transcendent, Transcendental.* Passing the common Bound, Use or Sense. Where applied to a Term or Expression, the taking it in a Higher, or a Spiritual Sense.

*Analogy.* The *Proportion*, or just Agreement of One Thing or Part to another; or of a Part or Parts to the Whole. So where we speak of *Scripture Analogy*, or the *Analogy of Faith*, the Interpretation of any Part or Portion of the Former, or Explanation of any Article of the Latter is to be judg'd of by its Agreement or Disagreement to the main Scheme and Design, as the *Proportion* or *Disproportion* it bears to the Whole.

*Nature, at large,* is the Whole *Frame* of created Beings, consider'd as under its *Immediate Regent Power*; and *Superior Regency* of its *Author*. This is call'd *Temporal Nature*, as distinguish'd from *Eternal Nature*: which is the whole *Frame* of the *Heavenly* created Worlds, in like manner consider'd under their *Immediate Regent Powers*; and with relation to God, the Supreme, as manifested in 'em, and acting in and thro' 'em.

*Archetypes, or Prototypes.* The First, Original Patterns or Ideas in the Mind of God, according to which all Created Things were form'd.

*Etypes,* the Things Outwardly or visibly form'd or according to these *Ideas* and *Original Patterns*.

*Inception.* A Beginning.

*Binary, Ternary, Quaternary, Quinary, &c.* to the *Decenary.* These here us'd to denote in the Numbers proceeding on from the Unity, viz. Two, Three, Four, Five, &c. to Ten, the *Variations* of the *Divine Powers* explicated in the Process of Simple or Single Numbers. These Terms have their Signification *Abstractedly* or *Substantively*, i. e. as expressing the Import or Power of the Number by it Self, without connoting or implying the Subject in which they may be found. They are also otherwise applied to the Process of *Nature* tending to its Perfection, or as bearing an Impression of the Divine Powers, operating in or thro' it.

*The Sephiroth.* The Powers of the Deity explicated in this Number or Order, according to the Jewish Cabbala: (the more Secret or Mystical Knowledge and Writings of the Jewish Rabbins, or chief Teachers.) The Word *Sephiroth* implies Numbers; and may also denote Books, as so many Volumes of the Eternal Word, Truth and Wisdom, thus Expressing and unfolding the Divine Powers and Properties.

*Virgin Wisdom.* The Divine Intellectual Power, Original in the Father, Derivative in the Son, and Progressive in the Holy Spirit: and thence going forth with the Divine Word to Creation, and Manifestation of God to, and in his Works.

*Super-Celestial Planets.* The Original Planetary Powers in the Heavenly Creation; to which the Planets in the Outward Visible Heavens correspond, or Answer in their peculiar Properties: as they (the Super-Celestial) answer to, and are under the Regency of the Seven-Spirits of God, mention'd Rev. i. 4.

*Seven Spirits, or Holy Septenary,* the Out-going Powers or Emanations of the One Holy Spirit of God.

*Emanation.* A Flowing forth, as of a Stream from its Fountain: applied Spiritually to the Procession of Divine Power or Virtue, and the Influence of the Holy Spirit. Emanation and Influence import the same Thing, only the former respects the Origin or Term from whence the Power or Virtue comes; the Latter the Subject into which it is receiv'd.

*Sublunary Things.* Such as are beneath the Moon; in the Air, or on the Earth.

*Quintessence, Quintessential;* Signifying a Fifth Essence. In a more loose and Chymical Sense a pure Extract of Spirits drawn from a more gross Matter. And more strictly and properly an Essence in which the Properties and Powers of the Four Elements are so Combin'd as to lose their Contrariety to each other, and concur to the Perfection or Happiness of the Subject in which they are thus combin'd.

Hence, *One-Element*, and *One Elemental*; denoting the *Four-Elementary Powers* in *Eternal Nature* combin'd in perfect Harmony and Unity.

*Elixir.* An Arabic Word, importing a pure or Quintessential Extract in the former Chymical Sense, of Spirits drawn from grosser Matter.

Grand

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*Grand-Elixir.* A more Perfect Extract or Composition; a Universal Restorative of Health.

*Homogeneous.* Of the same kind.

*Heterogeneous.* Of a Different kind.

*Coalesce, Coalescence.* Where Distant or Disagreeing Things accord, close, or grow on together as it were in One Substance or Body.

*Defecated.* Purified, purg'd from its Dross.

*Sublimate, Sublimated.* Refin'd, and Exalted to a high degree.

*Arcanum.* A peculiar Secret.

*Grand Arcanum.* The Great Secret of the Chymical Philosopher for Transmutation or changing of grosser Metals into Gold; and for Universal Medecine.

*Adeptical.* Belonging to that Art.

*Adept, Adeptist.* One that has attain'd that Art.

These Terms are sometimes us'd, as applied to Matters or Subjects of a Higher or Spiritual kind.

*Archives.* Places in great Libraries where Books of more Recondite or Secret Knowledge are kept from publick View, and for the Use of such as may be capable of it.

*Theosophy, Theosopher.* As the Common Philosophy by the Faculty of Humane Reason, or a more peculiar Talent therein, considers Things chiefly with Regard to their Second or more immediate Causes, tho' with a General Eye to their First; Theosophy in a more Intellectual Way, and from a peculiar Talent or Gift of the Divine Wisdom in order thereto, has its chief Regard to the First Cause of all Things and its Act upon and Operation in and thro' both the Invisible and Visible Creation; and that both in their first Constitution, and also in the Government of them in the State wherein they now are. It gives a more Fundamental Discovery of the State of Fals Nature both *Angelical* and *Humane*, and the Influence of God upon them in his strict Justice or Anger only, or also his Grace and Love: As also of the Deep Mystery of our Redemption by *Jesus Christ*; the Regeneration, New Birth, and Restoration to the Divine Image again: and gives further and deeper Manifestation of the Nature of the Soul, the State of the Heavenly Worlds, and of the Nature of God Himself, than can be attain'd by Humane Reason and Learning. This chiefly relates to the Works of *Jacob Behmen*, who is call'd the Teutonic(German) Philosopher, and

and by way of Eminence the *Theosopher*: but it is also applied to other Writers in the same Way.

*Magia, or Divine Magia*: so call'd to distinguish it from both the *Natural* and *Diabolical Magic*. *Natural Magie* is perform'd by the Agency of Middle Spirits residing in, or Regent of the Air or Elements: and by determining, and combining the Powers or Virtues of the Elements Planets, and Constellations to the Product of uncommon Effects: not Lawful, especially under the *Gospel*; because of the Danger of Mixture and Intrusion of Evil Spirits, not easily to be discern'd; and because of That being a Dispensation, in which the Operation of the *Holy Spirit* it Self is found: whence Books of this kind were brought and burnt at the Feet of the Apostles. *Diabolical Magie* is by the Concurrence and Operation of Wicked and Infernal Spirits, acting upon and in the corrupt Part of, and thro' the Curse in Nature; also Perverting the Powers of the Elements and Stars to wicked Ends and Purposes. The *Divine Magia* then is the Operation of God Himself by the Agency of his *Holy Spirit*; in the Efficacious Power of his Own Will and Word; or the Power of the Divine Fiat, Saying Let it be done, and it is done; viz. by the Outflowing Virtue of and from his Word, as a *Seed* to the Design'd Product: by which the Miracles both of the Law and Gospel were brought forth.

*Seven Forms, or Properties of Nature.*

The Seven Principal Operative Powers and Movements in Nature in order to its various Effects and Products: these Answering to the Properties and Operations of the Seven Planets.

The First *Astringent*, binding, close compacting, *Attractive* towards the Center: in the Property of *Saturn*.

The Second *Opening*, Dividing, Dilating and Elevating; *Abstractive* from the Center: in the Property of *Jupiter*.

The Third *whirling* in a dubious or Mixt Movement, partly *Spiral* as a Screw, or a Worm in a Limbeck; but forwards and backwards; and sometimes direct forwards with a quick Return backwards again, so making sharp and pricking Angles, as in the Motion of *Lightning*. This is the Property of *Mars*.

The Fourth comprehending these Three as farther advanc'd into a *General Motion* of all its Parts, and so producing *Fire*. These four consider'd as not reaching further

ther in the Process of Nature, are in Discord and Contrariety; and the Cause of Pain and Suffering (in Subjects capable of it,) or of Corruption and Dissolution (otherwise.) But where they reach the *Fifth Form* they combine in Amicable Unity. This Fourth Form is in the Property of *Sol*; and as it is the Center of the Seven is consider'd in a Twofold Aspect; First Backwards as receiving the concurrent Influence of the Three first Forms, and so as a Body of *Fire*: and Secondly with its Aspect Forwards, and so receiving the Influence of the Three latter Forms; by which all is reduc'd to Concord and Harmony. Here indeed *Sol* is consider'd as the *Sun* in his Central Position and due Distance, giving forth Light and kindly Heat for Vegetation, Life, Generation, Production; and adding Lustre and Beauty, or also Comfort and Joy to Beings partaking of his Influences. And thus the Fourth Form is consider'd as *Light* producing *Love*.

The *Fifth Form*, then, is the *Love* thus produc'd, and moving thro' the Union of the proceeding Forms or Properties, in a gentle, *Lambent*, and delightful Flame.

This accordingly in the Proprietie of *Venus*.

The *Sixth Form*, in the Property of *Mercury*, gives the Voice, Speech, and Musical Tone, and the Mutual Intercourse, and more External Expression and Celebration of the Love-Harmony thus attain'd.

The *Seventh Form*, in the Property of *Luna*, gives the Compaction into Body, and forms as it were the House or Palace wherein all the other Properties, having reach'd their End, acquiesce and rest, or dwell together in perfect Accord and Unity.

There is to be observ'd in these *Seven Forms*, as also in the *Seven Planets*, an Agreement or Likeness in Properties between the First and the Last, as *Saturn* and *Luna*, both in degree binding or close compacting; between the Second and the Sixth as *Jupiter* and *Mercury*, both Abstractive, Dilating, and Volatile; between the Third and the Fifth as *Mars* and *Venus*, the former being in the nearest Advance to the Fire, the latter advancing the Fire into the Love-Flame. Hence 'tis that *Mercury* has been by some put here in the Place of *Jupiter*.

These *Seven Forms* have their Operation not only in the Material World, but in the Spiritual also; and not in Temporal only but also in *Eternal* Nature or the Heavenly Creation; and they are consider'd as under the Supreme

Supreme Conduct of the *Seven Spirits of God*. In the Soul of Man they may be consider'd as acting in their Bad or divided Properties, or in their Good as temper'd into a degree of Harmony and Union. Thus the First in the Astringent or binding Property tends to produce, in the bad Part, Covetousness, Immoderate Desire for Self-Ends, or Self-Love; also Moroseness and Stinging Sarcasm; and in the good Part, Frugality, Recollection, and Staidness of Mind, Smartness in Reproof. The Abstractive and dilating Property produces, in the Bad Part, Prodigality, Looseness or Dissolution of Mind and Manners: in the Good Part, as in the Union with the other Properties, Openness, Generosity of Mind, Liberality. The Third Form in its Whirling and mixt Movement, &c. causes, in the Bad Part, Uncertainty, Doubting, Anxiety, Anguish of Mind, violent Movements, strong Flash, with sudden Turn of Passion: in the good Part, Activity, Boldness, Martial Courage, Point or Emphasis of Joy and Delight, also Langour of Love.

The Fourth or Fiery Property produces, in the Bad Part, Wrath, Enmity, Rage, Destructive Intent: in the Good Part Magnanimity, Nobility of Mind, Capacity of Government, Friendship, Love, Love Flame; viz. from the Light's giving Knowledge, Wisdom, Discovery of Beauty and Excellence, and consequently producing Love; Hence also the Poetick Faculty. The Fifth Form, as in the Property of *Venus*, gives in the good Part, Inclination and Determination of Will to Marriage Union, Generation; also Spiritual Union or Communion of Souls in Sacred, or ev'n Divine Love; where they are highly Sanctified. The Good Part is here, viz. in the Latter Forms, First mention'd; because in the Regular Process thro' the four first into the Fifth Form the Contrariety and Evil Ceases; but without that, or in Disjunction, the Property here Declines to Unlawful Love, Lust, Fornication, Adultery.

The Sixth or *Mercurial* Property gives the Faculty of quick and ready Thought and Expression, Facetious Wit, Dextrous Application, and Musical Genius. But where without the Temperature, it tends to the Perversion of these Talents, Readiness to Mischief, Lying, Tricking, Stealing, &c. The Seventh Form, in the *Lunar* Property of Compaction into Body, gives in the Mind Solidity and Gravity, due Care of the Body, and Outward Concerns:

and

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and in the Divided or Bad Part, Heaviness, Dulness, Sloath, and Immersion of the Soul into Low and Earthy Things. N. B. These Properties in themselves tend to Good; the Evil Part is only where the Band of Harmony is Broken, as in the State of *Fals* and Corrupt Nature.

I have Inlarg'd on these Forms of Nature as they are the Ground of the deepest Natural Knowledge, and of the true *Theosophy*.

*Mystical Theology, or Spiritual Divinity:* Distinguish'd from the common Systems or Bodies of Divinity in the Way of Humane Reason and Learning, First as it depends more Immediately on the Conduct and Illumination of the *Holy Spirit*. Secondly, As to its Subject; chiefly the Inward Operation of the *Holy Spirio* upon the Soul, rooting out the most Secret Vices and Corruptions, and carrying it on in the *Perfective Part*, to Divine Contemplation, Union, and Communion with God. Thirdly, As it contains the Rules, Doctrines, and Experience of the most Advanc'd and Spiritual Christians both Antient and Modorn, in their Process towards Perfection. It is as to the Substance of it the *Same* in the Writers of all Ages, however differing in External Profession or Denomination.

*Aera:* Deriv'd as some think from the Latin Word *Aera* or Money paid for Tribute at such Time Impos'd; or as others from an Arabic word Signifying to Compute or count. It is us'd for a Time made Signal by some Remarkable Action or Event, from whence particular Countries Date their Account of Time: as the Romans from the Building of their City; the Greeks from the Institution of their Olympick Games in Honour to *Jupiter Olympius*; the Turks from the Time of Mahomer's Flight from the City of Mecha, which they call their *Hegira*; the Christians from the Birth of Christ. From *Aera* comes the English Word *Year*.

*Epocha;* signifies also such a Date of Time; only connoting or implying the Stop or Interruption of the Former General Computation by the Introduction of a New One, and Particular to such a State or Nation.

*Dispensation, Ministrations, Oeconomy:* (as of the Law, the Gospel, or the Patriarchal State, i. e. of the Fathers before the Law.) These agree in a General Signification, denoting a Course or Appointment of God in such

an

an Order; and under such Rules, Suitable to the Degree of Manifestation of Himself to Mankind, in such a Time or Age. Yet they have some Difference in the manner of Denotation, and in the Particular Application of them; grounded on the immediate Signification of the Words themselves. Thus the Word *Dispensation* has regard to Gods Dispensing or giving out his Rules and Institutions, and his Assistant Grace therein: and is Applicable also to a Less or more Private Providential Course. The Word *Ministrntion* bears Respect to the Administration of Government therein: which may be referr'd to the Spirit of God as Supreme Regent, or the Administrators under it.

The Word *Oeconomy* imports the Government of a *House* or Family according to Laws or Rules proper for it: and so has its First Signification more Restraine'd: But with Respect to God the Universal Father and Governor, it may be extended more largely, and denote either his Government of a Chosen People, as the *House of Israel*, the *Household of Faith*; or of all the Families of the Earth, or even the whole System or Frame of the Universe.

*Denizon, Indenizon'd*: made Free, and Having Right to all the Privileges of a City, Community, or Ministrntion.

*Central Pass.* A Middle Passage, or Transition from One Ministrntion to another: here applied to the Time of Preparation of the Kingdom of Christ, as between the Gospel Suffering State, and the Gospel Triumphant. This is Two-fold; First, the Preparation in Strict Justice and Judgment. Secondly, in Grace and Love, or the For-eshooting Powers and Forealts of the Kingdom.

*Intermedial*: What is contain'd between two Terms, Extreams, or Ends.

*Center, Principle, or Region*: Often taken as *Nature* before in its full Sense for both the Origin, Source or Regent Power, and its Product at Large. So in a transcendent Sense we say the *Fathers*, or the *Sons* Centre or Principle. Also the Principle of Eternal Nature, the Principle of this World, the Worldly Principle. And sometimes the Principle or Region of Pure-Deity, i. e. as above or beyond all Created Beings or Worlds.

*Central, Circumferential*: These Words are often us'd in a transcendent and Spiritual Sense. They are also in

Ordinary Speech sometimes translated from the *Mathematical Sense*, viz. of a Middle Point, and the Circle or Globe round it, to other Natural things of different kinds; as where we say the Centre of Motion, the Centre of Life; i.e. whence the Motive or Vital Power Springs, and communicates it Self to the most distant Parts as its Circumference. So with relation to Time, the Present Now is the Center between Time past, and Future; and even Time it Self between the two Eternities consider'd as before and after it. The Mystical Divines, and also Philosophers, (as the *Platonists*,) have gone further in the Application of these Terms to purely *Spiritual Objects*, and been censur'd sometimes by the common Learned; as particularly for that Expression of the *Centre of the Soul*: which yet has a deep and Solid Meaning, viz. the Spring of Spiritual Life, Thought or Act, Originally in the *Will* as the First Mover: and as *That*, the Will, is consider'd in Conjunction with the purer or Superior Intellectual Part, distinct from the Ratiocinative Faculty, it is as the *Gate* of Emission or giving out its Influence, and of Admission or Reception, both with Respect to God the Fountain of its Being, and to others; or as the Navel String or Medium for Communication with Them also. These Terms of Centre and Circumference are also sometimes applied to the *Divine Being*, and may represent the Spring or Origine of the Divine Life and Power, diffusing and varying it Self to Infinity; or otherwise of the Divine Unity Explicating it Self in Endless Variation. These Terms indeed according to their natural Signification import a *Limit*; both of the Littleness and Greatness; but as here Transcendentally applied, viz. to God, they denote a Central or Original Power *without* Determination to a *Least*, and a Circumferential without the Bound of a *Greatest*. Had we the Proper Terms in which an Angel might be suppos'd to speak of the deepest Spiritual and Divine Subjects, there would be no need of representing them by their *Etypes* or Figures in Nature, as for Want thereof we are forc'd to do; and for the same reason those who for Want of Knowledge in the Mystical or Theosophical Way censure and reflect on this manner of Expression, are themselves oft constrain'd to do the Like in their Own Way and Sphere.

*Kingdom*. This Word has Several Acceptations. First the *Place* or *Country* wherein a Government is administer'd

fter'd. Secondly, The Subjects over which such Dominion is Exercis'd. Thirdly and most fully, as including the two former Senses, a State wherein a King, in such a Place, and over such Subjects, is found in the Actual Administration of his Government.

*Hierarchy.* A State, Principality or Kingdom, as under its Chief, and Inferior Rulers. The Word Originally denotes a Sacred State; but is us'd Indifferently: as where we say, the *Luciferian*, the *Roman Hierarchy*.

*Kingdom of Christ.* This is here taken in the full Sense, of a King in his Kingdom: and is understood of his *Millennial Kingdom*; which is to begin according to the Revelation Prophecy of it, upon the Sounding of the *Seventh Angel*, and the *Finishing* (and Manifestation) of the *Mystery*, viz. of Gods Secret Conduct of, and Operation in the Proces of the Church Periods in order thereto, till at last Satan is Dethron'd and Bound, and the Kingdoms of the Earth become the *Kingdoms of the Lord and of His Christ*.

*Millennial.* Belong to, or continuing for a Thousand Years.

*Millennial Doctrines.* Relating to the Thousand Years Reign of Christ.

*Extraordinary Powers and Operations:*

These are Acts and Influences of the *Spirit of God* in the same Kind and Nature as those experienc'd by the *Prophets and Apostles*; viz. by Voice, Vision, Dream, Impulse, Union and Communion with God: as thus Differing from the *Common Operations of Grace*, experienc'd in a more Secret and hidden manner in the Souls of the Good and Pious. They are call'd the *Charismata*, or *Gifts* from the peculiar Grace and Favour of God: and are to be consider'd First with Relation to the Persons possessing them, as given to carry on the Work of Regeneration in them to higher Degrees, in the more Perfective Part of Religion; and Secondly for the Edification of Others: They are also consider'd here as *Reviving* again in this Age, in *Preparation* of the Kingdom of Christ; as found, in various Degrees in the Souls of the Elect hereto, according to their Growth; and in some more Eminently to Qualify them to give forth the Manifestations of the Kingdom; or to warn, instruct, and Prepare Others for it.

Again the *Extraordinary Powers* of this Day come forth and will proceed with some Difference both in Kind and

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Manner from those in Former Times. Those under the Gospel differ'd from those under the Law; and those of the Third and last Ministrations will differ from those under the Law and Gospel, both in kind, manner, and Degree; And that on the account of Christ's Coming therein more peculiarly and Eminently in the Power of his Father: in the Opening of whose Principle together with the Virgin Wisdom's, to Prepare and Establish the Kingdom of his Son, this Difference will chiefly consist.

These Internal Extraordinary Powers may be call'd, in the General, Miraculous Operations, as proceeding directly from God, and Evidencing his Immediate Presence in the Spirit: But what is more Particularly call'd Miraculous Operation or Outward Miracle and Sign, refers to those that are *Without*, as 1 Cor. xiv. 22. for *them that Believe not*, i. e. upon other Sufficient Evidence. For such Appearance of the Power of God the present Day and Dispensation, like that of John Baptist, is not Ripe. Tho' for Excitement of Faith, and as a *Sign* of the Times, God has been pleas'd to give forth some few Instances of *miraculous Healing*, as in the Case of the French Maid, *Suzannah Arch*, *Lydia Hills*, and others, fully attested before, and the Attestations *Sign'd* by, the publick *Magistrate*. Several Instances have been also given in private among the Waiters for the Kingdom, both in Way of the Effect of Faith, in the Persons themselves Restor'd, and also by the Mediation of Others in whom the Divine Power has open'd: which will be known more generally as the Work of God and Progress of the Preparation of the Kingdom in this our Age shall be further inquir'd into.

*Spiritu Corporal*; or *Spiritual Bodily*; belonging to a *Resurrection Body*; or to the Internal *Spiritual Body* of Christ, with which he cloath'd himself externally and visibly at his *Transfiguration*. Applicable also the *Internal Body* gradually form'd in the *New Man*; also to the Figures and *Images* of Things form'd by the Soul by the Mediation of purest *Animal Spirits* supplied from the Brain.

*Internal* or *Spiritual Senses*. These Terms are sometimes used more generally and indistinctly, to denote the Perceptions of various kinds, in the Regenerate Soul, in the Extraordinary Way; as the Soul

Soul has in it Powers of Perception purely *Spiritual*, yet answering to those of the *Corporeal Senses*: But, more properly and distinctly Speaking, these Internal *Senses* belong to the *Internal and Spiritual Body*; which under the Extraordinary Powers and Influences is gradually Form'd, and becomes the immediate Vehicle and Organ of the Soul or Spirit; and by Means of which, as disintangled from the Clog and Fetters of the Inferior Body, the Spirit obtains Ascent or *Translation* sometimes into the Heavenly World. And these in a *Spiritu-Corporeal* manner Answer to the *Outward Senses* of the Natural Body. This Inward Spiritual Body with its proper Senses is form'd by feeding on, and being cloath'd with the *Body of Christ*, in its *Diffusive Virtue*.

And by these purer Senses the more compacted and Spiritual-bodily Powers of the Heavenly Creation are receiv'd and enjoy'd; and a more *External Converse* maintain'd by and with pure Departed Souls, and Angelical Spirits; while a higher is carried on in a purely *Spiritual* and *Intellectual Way*.

*Spiritual Union, and Communion.* This Experienced by many under the Extraordinary Operations, or Preparatory Powers of the Kingdom at this Time of the so near Advent of the Bridegroom, giving Holy and separated Souls the *Foretaste* of the *Mariage Feast*. It is experienc'd sometimes in Influences from God himself, and sometimes between highly Regenerate Souls under the Operation of the *Spirit*; and is the Primitive *Communion of Saints* again reviving. It is, inferiorly to the Spirits Operation, facilitated and carried on by the *Medium of the Spiritual Body*, that also concurring in it.

Thus far the *Index*, thus dispos'd: to which it may be needful to add a short One, of the Words only therein explain'd, digested in their *Alphabetical Order*, to be consulted as Occasion may require.



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ERRATA.

Page 92. line 24. read Angelical Worlds. p. 98. l. 2.  
from the Bottom; after *Faith* dele Comma. p. 125.  
l. 7. from the Bottom; r. with such. p. 170. l. 31. r. re-  
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